

REFORMED CHURCH MESSENGER



Above: TRUSTEES AND ALUMNAE REPRESENTATIVES OF CEDAR CREST COLLEGE AT ANNUAL MEETING.

Front (Left to Right): Mrs. C. F. Neuweiler, Mrs. L. L. Anewalt, Laura Nonnrmacher, Mrs. Harry Shimer, Frank M. Cressman, President of Trustees; President William F. Curtis; Harry J. Lerch, Vice-President of Trustees, and Rev. E. Wilbur Kriebel, Secretary-Treasurer. *Second Row:* Dr. Charles A. Haff, John A. Rupp, Reuben J. Butz, Major J. C. Shumberger, Rev. Simon Sipple, D.D., former Senator Webster Grim, Robert A. Young. *Back Row:* Edward S. Fretz, N. M. Balliet, former Judge Frank M. Trexler, Rev. Franklin H. Moyer, former Mayor C. O. Hunsicker, Charles S. Adams, Rev. L. Valmore Hetrick. *Not in picture:* Elmer E. Heimbach, Rev. Daniel Wetzel, Judge George W. Maxey, former Attorney General Wm. A. Schnader, A. D. Gomery, and former Congressman Fred. B. Gerner.

Below: MEMBERS OF SENATE STUDENT GOVERNING COUNCIL AT MERCERSBURG ACADEMY.

Front Row: Mr. R. M. Andrew, Mr. Herbert M. Rublee, Dr. Boyd Edwards, Dr. Archibald Rutledge, Mr. Pratt L. Tobey.



PHILADELPHIA, JULY 25, 1935

ONE BOOK A WEEK

MODERN PREACHERS AND PREACHING

If a minister wants to know what his fellow-preachers are preaching and what they are preaching about, he can perhaps do no better than to follow Harper's Monthly Pulpit series, not confining himself to a few Fosdicks, but covering an area containing varied types and, if I may use the term, grades of pulpit edification.

As I have followed this series for a year or more, I am of the opinion that, while this is not an age of great preaching or preachers, there is a great deal of good preaching; wholesome, realistic, spiritual and throughout ethical.

Among the most striking volumes issued recently I found **A Man of Property**, by Harris E. Kirk, who has but one pastorate—35 years in Baltimore in a Southern Presbyterian Church. It is about the finest example of expository preaching I have seen for many a day, drawing moral and spiritual lessons from Jacob and Joseph and their associates. To be sure like most expository preaching, some of the lessons drawn are rather far-fetched and at times the story is adapted a bit to the moral to be extracted from it. Nevertheless the epochs in these lives are skillfully divided and the titles given are so appropriate that the moral lesson fairly shines under the literary treatment and the incisive illustration of Dr. Kirk. He finds in these Biblical stories "the essential elements of the human tragedy." They apply readily to modern men and women. The divine purpose, its disclosure to men, its timelessness, are penetratingly revealed. Dr. Kirk has modernized expository preaching.

What a contrast now, turning to **Arrows of Light**, by Boynton Merrill, a young Congregational preacher! His spiritual grasp and discernment are translated into direct appeal. His texts are not all Biblical; they include one from St. Augustine and one from Elizabeth Browning. Although he was once an assistant to George A. Gordon, there is little if any theology. But, like Gordon in another respect, there is much of literature and there are touches

of mysticism. I should say that the prevailing note is that of the inherently great possibilities of human life and living, illustrated by the closing sermon on "Dwell Deep."

Carl Hopkins Elmore's theological training at Edinburgh, Berlin and Marburg would seem to have little in common with his Presbyterian pastorate in Englewood, New Jersey. His volume, **The Inexhaustible Christ**, contains wide variety, but all the sermons are distinctly character bent. While there is some exposition, in other cases the text could just as well have been attached to the finished sermon. Theologically Elmore is somewhat Ritschlian, in his homiletics at least.

The same tendency appears in **Life at its Best**, by the president of Denison University and recent president of the Northern Baptist Convention, Avery A. Shaw, a rather typical Baptist liberal. **Living** is the constant theme. "The minister's supreme function" is to say to men: "Behold the Lamb of God that taketh away the sin of the World." Sin is the very real enemy of "life at its best."

M. S. Rice, pastor, for twenty-two years, of a Methodist Church in Detroit now numbering over six thousand members, reveals his popular hold on his great congregation in a classic sermon on "The Spiritual Basis of Security." His volume is entitled **Hearing the Unheard** and the homily on that subject and another entitled "Listen," reveal a spiritual insight and an appeal to heart and conscience sufficient to account for the preacher's hold on people as their pastor.

One can hardly keep up with the succession of books by Charles R. Brown. **Finding Ourselves**, like some previous volumes by him, is a characteristic appeal to those who are, spiritually, "weary and heavy laden." Well, these are days when ministers might well preach to the discouraged and Dr. Brown's sermons are almost always both searching and heartening.

My closing volume, **When God Hides**, is by a young and a very unLutheran Lutheran pastor, Paul Scherer. I say un-

Lutheran because his sermons are different from most Lutheran volumes. Scherer keeps close to human life. Jesus' relation to that life is the thread that runs through the volume. The prayer following each sermon sums it up, sometimes better than the text at the beginning.

Taking these sermons as a whole, they are, of course, so varied, not only differing as between volumes but within each, that it is not easy to draw conclusions. None of them could be called theological except remotely. There is nothing doctrinal in any of them. One could never determine the denominational relation of any one of the preachers. I am somewhat surprised, as the reader will be if he recalls several of my recent reviews of theological writers, at the absence of any distinct Barthian touch relative to the Divine transcendence. Indeed, my friend Barth once said to me: "The preaching of today is too much about what men should do and too little about what God alone can do." Evidently, Barth's note of Divine sovereignty and the all-ness of God has not found its way into American preaching. All are concerned with practical human life, with only occasional or rather slight introspectiveness. The social gospel is not largely in evidence although generally implicit. Reference and quotation are mostly literary and poetical. In the main these sermons are constructive, with a note of certainty, in the appeal to experience and conscience and they are aimed, not at doubt and unbelief, but at the religious indifference so characteristic of our age and at the materialistic trend of the day and generation. While perhaps seldom impressive and almost never thunderingly resonant, for the most part they are helpful to the common men and women to whom most of them were preached, as they have been to me. While not often reasoned, they have the common note of sweet reasonableness. In ethical content, so far as personal life goes, they leave little to be criticized. Well, perhaps it is best that we should not be made too personally comfortable by loading our sins too much on what we call "the social order."

—Charles S. Macfarland.

Making Christ Real

By HOWARD F. BOYER

"We believe and are sure that Thou art that Christ, the Son of the living God."—John 6:69.

One of the greatest problems that men and women have to face today is the reality of Christ, not because they doubt that He lived in the first century, but because they cannot make Him a vital factor in their individual lives. They see Him, if at all, through colored glasses that blur the radiance of His life upon their conscience. To them He is little more than a vague befogged character in history, a man who lived ages ago and is pictured today as a very good man. They will not deny anything attributed to Him, but to them He simply is not real.

Under such conditions men grow indifferent, and what is more prevalent today than indifference? The man in open revolt is never as powerful as he who is simply indifferent. When an enemy fights us we muster strength and win the battle, but when men are indifferent our cause simply dies a natural death.

Christ had this same problem to face.

When He met those who violently opposed Him He always proved Himself master. He walked off the scene with all the honors and left His opponents more angry than ever. It was not because Christ was defeated that He was placed on the Cross, but because He proved Himself master of every occasion. Never did the Scribes or Pharisees win a single base, but defeat after defeat caused them to muster all their strength and go to the highest legal authority and through intrigue and deception at the psychological moment press their case and place Him on the cross. But the cross today is not a symbol of defeat; it means victory because Christ even then proved to be the Master.

You and I break the heart of Jesus today as did His followers back in Palestine during His ministry when He finds it necessary to say to us as He said to them: "Will you also go away?", after He has sought to teach us the way of life. How painful it is to the mother

when she finds her daughter growing indifferent, finally she overhears her speaking of her as "the old woman". That mother suffers silently and no one can penetrate her life and unlock the secret of her suffering. So it is with indifferent, careless Christians. They harm the cause not because they want to, but because they see through the glass darkly.

Simon Peter answered the question of Jesus and solved the problem for us when he said, "Lord, to whom shall we go? Thou hast the words of eternal life." Through fellowship they learned that Christ was indispensable. They found something different in Him that could be found nowhere else. They made real sacrifices and thus found the way that leads to the throne of God.

Christ thus became a living reality to them, even though they proved their human weakness and ran away from Him in His greatest need. You and I do the same

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EDITORIAL

WHAT IS ACADEMIC FREEDOM?

During the past few years one of the subjects quite frequently discussed has been so-called "academic freedom." In a world in which such extremists as Fascists and Communists are contending for supremacy and have reached positions of considerable influence, we are probably bound to hear even more in the future about the tendency to dominate the teaching attitude of the schools and perchance to force out of teaching positions such men and women as dare to advocate theories which are deemed out of harmony with the traditions and aims of the institution they are supposed to represent. A few weeks ago the National Education Association took strong ground in favor of academic freedom, and denounced the authorities that are narrow and short-sighted enough to oust honorable and able members of their faculties simply because they have had the courage to teach what they believed to be true, but who, fortunately or unfortunately, tramped on the toes of certain members of their Boards.

On the general question of according large liberty of opinion and conviction to members of faculties, we are in hearty agreement with the position of the N. E. A., but we feel that serious attention should be given to this problem and that all parties concerned should be reminded that here also *license is not liberty*. At one of our Synods attention was called to the abuse heaped upon the Chancellor and Board of a large university because they dismissed a certain radical teacher, who richly deserved to be "fired." Whereas this man and his friends claimed that his dismissal was due to his subversive economic theories, it was actually caused by his hostility to religion, and it was clearly stated that the man had in the class-room and elsewhere sneered at Christian baptism as "hog wash." Is it really in the interests of academic freedom to keep a teacher of that sort on the staff? Are those who have put their money, loyalty and affection into a Christian College, for example, to have no say as to the sort of teaching in the school? Are the teachers in such an institution to be permitted to undermine the traditions and ideals which have been dear to that College from its inception? Are men and women in the faculty who are dismissed for cause to be permitted to hide their disobedience or irreverence or failure as teachers under

the alibi of persecution, and pose as martyrs to the sacred cause of academic freedom? Have the authorities, in other words, no rights that anybody is bound to respect? Verily, there are two sides to the question.

* * *

STIMULATING SPENDING

Recently a Philadelphia firm paid its employees in silver, with the belief that the heavy currency would lead them to spend it speedily. How naive! How many working people with low wages and high cost of living can keep any money overnight. The working people are the spenders, when they have the money. The wage-earning classes are the ones who really make business. There will be no real prosperity until these classes receive more than a bare living wage. The higher the wages of the working class, the greater will be the consumption of goods. If the prosperity of this country depended upon the spending of those who receive more than \$2,500 per year, there would be little business. In the face of the fact that the greatest consumption of goods is by the laboring classes, it seems strange that most of those who want business are unwilling to do the thing that will make business—pay the highest wage possible.

* * *

—NOW AND THEN.

MAKING RELIGION WINSOME

In *The Australian Christian World*, the well-known preacher, Dr. F. W. Boreham, writes: "There are many of us who do not mean to be hypocrites or shams, yet we recognize to our sorrow that *we do not make religion appear winsome*. We do not impress men with the fair fragrance of the faith. And, on the other hand, we have met others who say much less about religion than we do; yet, when we enter their presence, we feel that *the atmosphere is very sweet*. We no more need to be told that they are Christians than we need to be told that there are violets on the table."

If our lives are not recommending the faith we profess, if the spirit we are manifesting in our daily walk and conversation does not tend to make friends for Christ and His cause, we need not only searching and prayerful self-examination, but it is obviously time for further surrender to the will of God. There must be something in our lives,

which we have not been willing to give up, and which, like an Achan in the camp, is making it impossible for God to use us in such a way that we can make our religion seem winsome to our fellows.

* * *

CHRISTIANITY IN THE MODERN STATE

The Bishop of Winchester (Dr. Garbett), President of the Church Congress to be held at Bournemouth from October 8-11, has contributed an introduction and a series of notes on the subjects to be discussed at the Congress, to a pamphlet which has just been issued by the Congress authorities and which contains also the Agenda and a useful bibliography of books on various subjects.

In his introduction the Bishop refers to the general subject of the Congress, "Christianity in the Modern State", and writes:

"In recent years, especially since the War, the increase in the power and demands of the State has been immense. It has for good or evil taken over whole departments of life once left to individuals or to voluntary societies. In its extreme form it has become the totalitarian State which claims from its subjects the totality of their being; it asserts that it is the sole and ultimate source of all authority; it suppresses opinions of which it does not approve and persecutes those who give utterance to them. It thus may easily come into conflict with Christianity, which has another King, the Lord Jesus. Where the State extends its power fundamental questions inevitably arise: What is the State, e. g., a *communitas communitatum*, or a great Leviathan? Does the State exist for man or man for the State? What rights have individuals or voluntary societies against the State? How far can the demands of the modern State be reconciled with the Christian teaching on the value of the individual? At what point and how should the Church resist the claims of the totalitarian State? Questions such as these will be dealt with in the papers read at this Session.

"The Communist State is an attempt drastically to remedy economic and social evils. It is intended as a substitute for the Capitalist system which the Communist regards as responsible for poverty, unemployment, and the unfair distribution of wealth. Communism theoretically is not necessarily anti-Christian, but in its Marxian form as accepted in Russia it is an exclusively this-world creed, based on class warfare and bitterly opposed to all forms of religion. It is a tremendous challenge to Christianity, which should not be content with repelling its attack on faith and morals, but should also show that social injustice can be removed by the application of the teaching of Christ. Materialistic Communism is a challenge to Christianity to show that it offers a richer and better way of life."

—H. W. PEET.

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WILL YOU HELP OR HINDER?

There is an "unorganized organization" which is urgently needed in every congregation of the Christian Church today. It is the Ancient and Honorable Society of Encouragers. It is composed of all pastors and people who have an unfaltering faith in the ultimate triumph of righteousness and who accept unquestionably the assurance of Jesus that even the gates of Hades shall not prevail against His Church.

The Archbishop of Melbourne recently said, "In the Church today some Christians have adopted the defeatist attitude. They say the best is lost, that the great day of Christianity has gone by, and that the time when Christianity had an influence in politics and business is past. They accept defeat. Of course, the Church is lost if members adopt that attitude, but there is another attitude. I believe that because the world is wanting help, we in the Church ought to feel the joy of triumph, and that there is a victory awaiting us. Don't adopt the defeatist attitude or that of standing aside, but adopt the sense that we are on the winning side, as the country did in 1918, when the tide began to turn."

It is bad enough when people in the pews are ready to give up the fight, but it is even worse when the man in the pulpit is no longer inspired by a living faith. What right

has any man to presume to preach the Gospel of Christ today if he is in doubt about the outcome? There dare be no call for retreat, no willingness merely to mark time, in the Christian pulpit today. The man who acts and speaks as if Christ were defeated and God were dead, is a positive menace, and has no place in any position of leadership.

* * *

AT THE ROOT OF OUR SOCIAL EVILS

A British Magistrate, Claude Mullins, has recently written a book on the significance of matrimonial discord. He says that "from all points of view, it is highly desirable that there should be a wise and intelligent handling of all matrimonial disputes, as we are slowly realizing today that in the problems of the home lie the root of many of our social evils. We go on rescuing children here and improving juvenile courts there, and enthuse occasionally over 'moral ambulance' work; but if, as surely we should, we want to prevent the indefinite repetition in the future of the social evils that beset us today, we must begin our research in the problems of the home. Obviously, a police court cannot become a matrimonial clinic. Yet to admit this is to give no excuse to those who are content to conduct the matrimonial work of the court on traditional lines. Happily, opinion is moving rapidly in this country, as in America, in favor of better, more humane, more scientific methods for dealing in and out of court with cases of matrimonial discord."

When we recall how large a percentage of the boys and girls who "go wrong" come from broken homes, we begin to understand how far-reaching is this problem and how important it is that good citizens should take an interest in it. Unfortunately, too many families today are trying to get along without God, and it is difficult at best to deal with a home in which no moral sanctions are regarded by either husband or wife. Where there is a religious approach, the Church must take a large hand in the solution of this problem. In other cases, however, the primary work must continue to be done through the courts. The welfare of the nation demands a sympathetic treatment of this festering sore—the discordant home.

* * *

IS THIS A RETREAT?

The *Christian Century* is not favorably impressed by the apparent lack of initiative and courage manifested by the leaders of the Y. P. S. C. E., in the matter of warning the youth of the world against anti-war pledges. Their comment is worth quoting:

"Christian Endeavor, in its international convention at Philadelphia, registered the opinion that war is, on the whole, an objectionable institution. It may be said without exaggeration that the sentiment was distinctly unfavorable to war, if one may judge from the keynote speech of the President of the society and the platform utterances of other responsible and adult leaders. But the pronouncements of these mature and slightly aging guides of ardent youth marshaled the Christian Endeavorers to *no decisive action and no dangerous endeavor for the cause of peace*. Dr. Poling, in particular, deplored such things as the Oxford pledge. 'We shall not call upon Christian Endeavorers to make a declaration or register a vow that commits them to a particular action in advance of any event, the detail of which cannot be known. Indeed, we believe that there is a certain immorality in pledging a specific action before a particular event, the details of which cannot be known. This belief is held with such intensity by hundreds of thousands of Christian Endeavorers that our peace program has been delayed and compromised.'

"No vows in advance of the event? Why, *ardent youth is always making them*. There is the Christian Endeavor pledge itself: 'I promise to take part in every meeting'—regardless of the possible, even probable, unknown event of having nothing to say. 'Forsaking all others—cleave only unto Thee—until death do us part'—what unknown events beset the future of those who take this vow! Yet many take it with no consciousness of immorality in thus pledging a specific action before a particular but unknown event.

No, the objection of cautious leadership to the individual renunciation of war is not a general disapproval of commitments; it is a *specific hesitancy about a vow not to fight*. Such leadership says to youth: *You think now that war is unchristian, but the day may come when the government will persuade you that it is all right, or will make you go into it (or to jail) no matter what you think, so you'd better go slow*. Better take the solemn, but flexible pledge: 'God helping me, in my whole life everywhere, I will be a Christian. At whatever cost, I choose Christ.' Such leadership is an obstacle to the development and expression of that Christian conviction against war which is already strong within the ranks of Christian Endeavor youth."

We join unreservedly with the *Christian Century* in questioning the value of counsel and leadership which conveys the impression that war is sometimes justified and utterly Christian. As long as the leadership of youth takes such an equivocal position, great damage to the cause of world peace is being wrought in the very household of faith. However sincere such an attitude may be, it is ill-informed and mischievous, and lacks the bravery and enthusiasm of a great, uncompromising conviction.

* * *

SLOGANS—AND RESTLESS HEARTS

One can scarcely visit a great city today and fail to be impressed with the diverse and often contradictory slogans designed to attract public attention, and the clamorous voices which din into our ears conflicting remedies for all our ills. *Broadway is Babylon worse confounded*.

If you seek to learn what is right, for example, you soon find out that each advocate appears to have a different idea of what it involves. On every corner a man standing on a pedestal proclaims himself an exponent of the right. The slogans are as far apart as the poles, but each apparently stands for what he believes to be vital to the common good or for what he thinks will contribute to his own advantage. A metropolitan preacher, seeing the variety of views advanced by this motley multitude, says he has come to think of "Pro bono publico" as meaning, "Making the world safe for your own hobby!"

It is a small wonder that our age is so confused and baffled, when one remembers how many of our people have turned their backs upon the Word of God, the Day of God and the House of God, and are no longer consulting the Divine oracles where alone they can find the real and abiding treasures of wisdom and knowledge. Many are rushing about in the hysteria of panic and fear, and they can never find serenity and peace except in Him Who is the Way, the Truth and the Life. Surely St. Augustine was

right when he cried: "Thou hast made us for Thyself, O Christ, and our hearts are restless until they rest in Thee!"

* * *

THE MOVE "TO SHOWER DEATH UPON THE DESERT TRIBES"

Shall the brutal, swash-buckling dictator Mussolini work his ruthless will by fire and sword and poison gas upon the black Christians of Africa? Will the so-called civilized nations permit this unspeakable atrocity? Is there anything visible on the international scene today quite so inexcusable or so ugly as Il Duce's attitude toward Ethiopia? What a shame to a great nation like Italy that new forms of horror are being devised and hundreds of thousands of troops are being rushed to the Dark Continent to terrorize into slavery a free and independent nation! Is humanity going to prove its impotence in the face of such a tragedy? Will the Kellogg-Briand Treaty be torn into shreds? Alas, the dictator struts about and screams wild promises of ancient glories—and the populace of Italy cheers him to the echo. Has religion lost its hold on the Italian people?

* * *

WANTED: A REAL RELIGION!

In the *Christian World* (London) Mr. Ernest H. Jeffs gives a much needed summons in these sober and sensible words:

"I think it is time we stopped confusing thought by giving the name of religion to this or that of the many enthusiasms and disciplines with which men are occupying themselves in a world from which they have excluded God. The practical danger is that simple religious people may be bewildered and depressed by the small apparent difference between these 'religions' and the religion which they have been used to think of as supreme and unchallengeable. Fascism has its puritans, Communism its martyrs, Humanism its saints. We shall not confirm our own wavering faith by counting up our own puritans and martyrs and saints; not by that alone, or chiefly. We claim the world's allegiance, and we shall win it, because we guard the altar of God—not God as a nickname for the sum of humanity, or as a symbol of the sum of all worthy aspirations, but the *living and eternal God* in Whom alone is the purpose and end of life revealed, and in Whom alone will the soul of man, restless with the eternal tides that surge within it and around it, find its abiding anchorage."

It is a real religion like this that this sick old world desperately needs. The pseudo religions and bootleg varieties which are offering themselves as substitutes not only cannot help us, but are continuing to do incalculable damage to mankind.

The Thoughts of Justus Timberline

Maybe It's Good to be Shocked

A few Church folk in our town are easily shocked, and sometimes they invite me to share their displeasure over the experience.

But I feel that these people have overlooked one of the great facts about religion. Religion tends to get into ruts, and nothing but a series of shocks will call attention to these ruts, or stir up anybody's inclination to get out of them.

The first five books of the New Testament are just a succession of shocks to those who cherished the formal religion of that day. They thought well of such religion as they had, and were constantly viewing with alarm the behavior and the teachings of Jesus and His followers. It all seemed to them both shocking and destructive.

The ways in which our Lord brought acute distress to religious leaders are familiar enough. And so are the experiences of His followers—Peter and John in Jerusalem, Paul and Silas and Barnabas and others in various parts of the Roman Empire.



You remember how at Thessalonica a few excited folk said of Paul and Silas (as Moffatt gives it), "These upsetters of the whole world have come here too!" How shocking!

And so it has been through the centuries. Francis of Assisi, John Hus, Martin Luther, John Knox, John Wesley, William Booth, Dwight Moody—and in our own time Gandhi, Kagawa, E. Stanley Jones—disturbers all. (If you think E. Stanley Jones doesn't belong, try reading his new-

est book, *Christ's Alternative to Communism*.)

Galileo shocked the Church of his day when he denied, with Copernicus, that our earth was the center of the visible creation.

Many a scientific genius has shocked us in the past hundred years, and the shocking still goes on. Some of these men will prove to have been as right as was Galileo, and some will turn out to be as mistaken as were the Millerites of my grandfather's day.

Anyway, I'm not afraid of shocks. The things that matter most to me are earthquake proof.

I once believed in what was called "imperialism" and in righteous wars, and in rented pews, and in poverty as the will of God, and in the verbal inspiration of the King James version of the Bible (including Archbishop Usher's dates!)

In none of these things do I now believe; and I had to be shocked out of my old thoughtless acceptance of most of them. Something happened, sudden and dramatic, which forced me to change my opinions.

I've been shocked into new beliefs, as well as out of old ones. My own conversion was a real shock. So was my discovery that God did not bless either wars or slums.

And when one day a devoted pastor who knew his Greek Testament showed me that the King James translators of the Bible had misread and mistranslated certain passages of the original Hebrew and Greek, was I surprised!

So, you see, I can't get up much indignation over being shocked. I think of Robert Louis Stevenson, who actually prayed for a shock. Look at his lines on "The Celestial Surgeon":

If I have faltered more or less
In my great task of happiness;
If I have moved among my race
And shown no glorious morning face;
If beams from happy human eyes
Have moved me not; if morning skies,
Books, and my food, and summer rain
Knocked on my sullen heart in vain;
Lord, Thy most pointed pleasure take
And stab my spirit broad awake.

On Being Scared by a Humbug

This thing called fear is, I suppose, today's biggest bugaboo. For my part, I think it's a humbug.

We've got a citizen in our town who ought to be in a museum. He could be used as exhibit A for the group that Cowper in the hymn calls "ye fearful saints."

He's the exact and equally depressing opposite of our community yes-man. That brother makes me want to weep over the absence of brakes on his mental engine; but the other almost gets me shrieking as

he jams on the brakes—going uphill, as likely as not.

His mind plays a "no" tune that is all minors and discords. I love a positive "No" man, when he knows why he says it. But this affliction of ours knows only that when everybody else is ready, and the band is lined up, something is liable to happen and so he'd better stick in his sour negative. He's afraid; afraid to the very center of what he calls his backbone.

He's our Church's prize retrencher, viewer-with-alarm and general anticipator of the worst. In the official board he keeps still until somebody proposes to spend a dollar in the hope that it will do—ten dollars' worth of good to our work.

Then he gets into action. He shows us that dollar. There it is. So long as we don't spend it, we're a dollar to the good. Who knows whether we'll ever see it again, if we spend it now. Remember we've got just so much to go on.

One night at board meeting I proposed a plan to go out after about forty families who used to attend our Church, but who seem ashamed to come, now that they have little or nothing to put in the envelopes.

The idea called, first of all, for some expense; stationery and postage and a typist. Also a little extra work by the pastor and the committee (of which he was not a member).

And what do you think? He moved to cut out the correspondence and concentrate on the calls, "thus saving expense."

Well, for once I forgot to be a peace-maker. The occasion seemed to call for another sort of Christian.

I got up and reminded the brethren that the committee would spend, in gas, oil, and

car depreciation, something like ten cents a call. If we used letters and cards, so as to find out where our calling would be worth the trouble, we should get two good results. The hopeless cases would be eliminated, and the promising ones would know we were coming. And the cost would be about five cents a family.

Right then, believe it or not, our friend admitted the truth of what I had said, but suggested that the letters would cost the Church something, while the committee was not expected to put in any expense bill for gas and such!

You see, not only is he gripped by fear, but his fear is a part of his selfishness.

And a big part of the fear that has gripped the world is just that—a panic incited by the desire to save our own skins.

It is doubly a humbug, because in the long run it saves nothing.

In spite of our fearful brother, we are working the combination plan of letters and calls, and, though we are not thinking of finance, the treasurer tells me that last Sunday, when ten of our wandering sheep were back in the congregation, the collection was seven dollars above the weekly average.

That seven dollars more than pays for all the secretarial expenses of our little campaign, and within a week or two we shall have re-established contact with a dozen or twenty families that had drifted away.

Apply that principle anywhere, and you'll find that fear is usually a scarecrow, and a scarecrow is a humbug.

Which proves that our town is a good place in which to study human nature, and, sometimes, to laugh at its stupidities.

Frontiers for Youth To-day

(Baccalaureate Sermon at Mercersburg Academy by the Headmaster, DR. BOYD EDWARDS.)

When Sir William Osler was Regius Professor of Medicine at Oxford University, he was, by reason of his personal qualities and his professional power and prestige, the most distinguished, the best known and the most influential physician in the world. He once said to a class of graduates in a school where he taught that "our souls are dyed by the thoughts we think". It is the deep desire of my heart this morning to speak a single word that shall be simple, so simple and so strong as to be saving, saving you from confusion as to your goal and from the deep distress of missing it.

Twenty years ago I was a University Preacher at Princeton when the custom was for the minister to come and preach in Marquand Chapel Sunday morning and then take the daily chapel services in Murray-Dodge Hall throughout the days of the week. It was my privilege to go into Professor Hibben's class in Ethics, a notable class famous in the University. I heard President Hibben ask a question which will have a certain special pertinency, I think, to us because of the episode of last evening when we saw the play so extremely well done—the question, "What is the difference between a man and a dog?" You may translate it, if you like, for memory's sake, into "What was the difference between Androcles and the Lion?" President Hibben said that it had been the custom once to say the difference lay in the fact that a dog couldn't laugh, but you who have a collie have seen him laugh at you with his tail, and if you have an airedale he has certainly grinned at you. That was given up and now the final distinction comes as this statement—the difference between a man and a dog is that a dog cannot form a concept. What is a concept? When a dog thinks of food, he thinks of a bone that is his and his alone, for which he will fight and which he will hide in the ground, and

WHAT A CLERGYMAN SHOULD HAVE

When Grenville Kleiser was instructor in public speaking at Yale Divinity School, Yale University, he was asked by a student what he thought were the qualifications for success in the ministry. The next day Mr. Kleiser handed to the student the following answer:

A Clergyman should have:
The innocence of a lamb.
The wisdom of an owl.
The cheerfulness of a cricket.
The friendliness of a squirrel.
The complacency of a camel.
The adaptability of a chameleon.
The diligence of a beaver.
The fleetness of a deer.
The vision of an eagle.
The agility of a panther.
The patience of an ox.
The endurance of an elephant.
The tenacity of a bull-dog.
The courage of a lion.

so far as a dog's thought of food goes, that's that.

Now when a man thinks of food, he takes a loaf of bread in his hand and he thinks of the processes of baking, the processes of distribution and transportation, the processes of milling. He watches the harvester in ripening fields, he hears "the reapers' song among the sheaves"; he sees golden waves of grain under the canopy of a sky filled with fleets of white clouds; he sees the processes of sowing, of harrowing, of ploughing, and after he has gone back beyond the touch of man's hand he comes upon the question of the vitality of the seed and the fertility of the soil, the creation of that soil in the

age-long millennia, during which solid rock was turning to fertile earth. He has left the room in which he sits with bread in his hand, he has left the day and the age, he has gone back across the generations and the centuries and the eras to the very mystery of life, to the thought of Him who gives life and makes fertility. When a man takes a universal thought—a concept—into his mind it sets him free. You can sum it all up in a lovely little verse by Malbie Babcock, who said:

"Back of the loaf is the snowy flour,
And back of the flour is the mill;
And back of the mill is the wheat and
the shower,
And the sun and the Father's will."

That is the concept about a loaf of bread. Now there must be some special way in which you and I can think about our country, our dearly beloved land. If you try to form a concept of America as it should be formed, you would have to go up to Dartmouth College to a man named Richardson, who wrote a book on the History of Literature and in that History of Literature Professor Richardson speaks of Dante as the "voice of ten dead centuries"—a long time for the world to have been without a spokesman, ten dead centuries. Now Dante takes us back to the Fourteenth Century, and when Dante spoke other voices were heard in the then known world where thoughts of new things began to be, to happen, to be dreamed—the first newspaper, the first watch, the first post office, the voices of Wyclif and Huss, a stirring in the life of the old world which came to be called the rebirth, the Renaissance. Because the spirit of Europe was reborn, her body became too small for her reborn spirit and man began to inquire about other parts of the world that Europe might expand, and so Columbus set out and found America in 1492. So this manchild America was born in the Fifteenth Century because Europe was

reborn and her soul grew too big for her body.

This manchild, born in the Fifteenth Century, was a boy in the Sixteenth Century. Boyhood is the time of exploration, of adventurous quests, of finding out wonderful new things. No similar period ever happens in the life of an individual in which he finds out so much about what he is so interested in as in that time of boyhood when "the boy's will is the wind's will and the thoughts of youth are long, long thoughts". So this manchild, born in the Fifteenth Century, a boy in the Sixteenth Century, had his adolescence in the Seventeenth—the adolescent period which you are now experiencing is the settling period. So this manchild America settled down in the Seventeenth Century—in 1607 in Jamestown, in 1613 at New Amsterdam, in 1620 at Plymouth; and the essential quality of America was determined for this manchild as it is for you in this adolescent and settling period, for what you are this day is pretty likely to be the sort of person you are going to stay all the rest of the trip.

Then in the Eighteenth Century he comes of age. He has his 21st birthday on the Fourth of July, 1776, and now declares himself independent and one who stands on his own feet in the family of nations, a wonderful young adult on his 21st birthday, this man America.

Then the Nineteenth Century was the period of his wonderful development of his early prime. There never has been anything like it in physical development in the history of mankind—the resources he developed, the national resources he exploited, the things he learned to build and do with his hands and his planning mind, have never been approached in the story of man.

So, now, we are in his Twentieth Century, you and I, and America and all the implications of his life are bound up in this concept of a manchild born because the spirit of Europe was too large for her body so that this nation becomes, as Lincoln said, "the last best hope of earth". It is ours and we are it. That is the single thing I would ask you to remember and carry in your hearts out of this shrine this day. What then should happen in the Twentieth Century in the full prime of this man America by all the implications and momentums of his history? What imperative duties of loyal patriotism will be yours, out of your dreaming, out of the days of your boyhood, out of the heritage of your home, out of the stir of your blood, out of the quality of your manliness, out of the greatness of your soul? **If anybody is going to do it, somebody like you will have to care and try and think and do.**

Now you may read your history again, fellows, in the light of that single thought, and make a concept out of it for yourselves and you will find that, as in the story of America, which grew from a boy-child up to a boy and youth and man and full-grown man, faced now with the finest and fullest use of his full-grown powers, **always there are problems and always those problems are on a higher level, as fits the growing, healthy, unfolding life of the individual, the race, the nation.** First for America it was exploration, then it was exploitation, then it was education and now it is coming to be co-operation and coordination. Everyone of those problems is successively on a higher level and harder to do.

So, when a young man in Cambridge asked recently a friend of mine this question—he puts a question I think everyone of you fellows is facing in your heart in the troubled, disillusioned time toward which you face out of the shelter, the friendly shelter of school: "I am of pioneer stock, but where are the frontiers?" As your orator said yesterday, happily preparing the way for me this morning, frontiers still wait for youth. They are the frontiers that you find it in your

hearts to meet because you are of pioneer stock. Your fathers and mothers were that sort. They had the vigor, the hardihood, the sacrificial spirit, the willingness to go without that something might be built better for those who came after. They dug the springs of water of which they drank while still roily that those springs might clear for those whose feet came later. You are those who have found clear springs; but those who went before you drank while the springs were roily still.

Don't let anybody tell you there aren't any frontiers. They extend into the sky, into the development of science, of government, of religion, and there are frontiers most vital that ought to be regained and made impregnable again, frontiers

O GREATER GOD THAN GREATEST MAN

(Tune: Ellacombe or other C. M. D.)

O greater God than greatest man
On earth can dare to be,
Thy majesty the hills retain,
Thy mystery a tree;
Create in us the righteousness
That speaks in sacrifice,
Relight the lamp of holiness
That shone in Jesus Christ.

O wiser God than sages born
Today or known of old,
Omniscience shall Thy brow adorn
Until the sun grow cold;
Men are not wise who find a flaw,
Refuse Thy will to own;
Admonish us to keep Thy law
For Jesus' sake alone.

O purer God than infant's breath
That sweetens tender ties,
Thy sanctity in life, in death,
Untouched, unstained abides;
Uproot us, Lord, from evil soil,
From social deeds of shame,
Anoint us with Thy cleansing oil,
And purge us in Thy flame.

O swifter God than fleetest wing
Through air can speed its way,
Milleniums Thy moments bring,
Eternities Thy day;
Return us to the thought of time
As wheel of destiny,
Condition us in art sublime
That rues no yesterday.

O greater God than noblest soul
Or saint can dare to be,
Thy deathless life the hills extol,
Thy boundless depth the sea;
Increase in us Thy righteousness—
It glows in sacrifice—
And lead us by Thy holiness
To end in endless life.

—Herman J. Naftzinger

that are moral, which many of us of this generation have surrendered or befouled. You must win and hold them again, if you will be safe and securely cherish the hope you have for your children.

This is my one word, just as simple and straight as I can make it. I can think of nothing more stirring, more sure to save you from missing the goal or from confusing the goal. Generation by generation, all through the years, all through the decades and generations, these questions still face brave and earnest men in their own time and always on levels successively higher, harder, more acutely related to the spiritual well-being and the morals of man. That is your frontier and you'll not be a coward. You must go that way. The happiest man I know in the serenity of his philosophy, the wisest in the intelligence of his attitude upon the whole question of life and its relations, the wittiest in the application of all his

native wisdom to the problems of life is Rufus Jones, for more than 30 years President of the Board of Trustees of Bryn Mawr College, retiring as Professor of Philosophy in Haverford College, the author of some of the most stimulating and useful books you could possibly read and especially autobiographical work: "The Trail of Boyhood", "The Trail of College", "The Trail of Middle Years". Rufus Jones, studying the centuries of progress from the standpoint of a Haverford graduate, a teacher all his life, a Harvard postgraduate and student under James and Royce, asked himself, "What is the characteristic symbol of the total Nineteenth Century and what ought to be the characteristic symbol of the total Twentieth Century?" in which you fellows are living your lives. He says that the symbol that characterizes the Nineteenth Century is the interrogation point "what?"; that the symbol which ought to characterize the Twentieth Century is the exclamation point "behold!", so that we lose not our sense of wonder.

So, as I close, I want to read from Alfred Noyes where he undertakes to make an interpretation of the great Newton's contribution to our thought about what may be known as compared with what is; what Sir Isaac Newton felt about the frontiers of knowledge. Then Alfred Noyes brings Sir William Herschel, the great astronomer and musician, into the picture to report what he thinks about these frontiers for any earnest, honest soul seeking his place and his task.

"Fools have said
That knowledge drives out wonder from
the world;
They'll say it still, though all the dust's
ablaze
With miracles at their feet; while New-
ton's laws
Foretell that knowledge one day shall be
song,
And those whom Truth has taken to her
heart
Find that it beats in music.
'I know not how my work may seem to
others'—
So wrote our mightiest mind—but to my-
self
I seem a child that wandering all day
long
Upon the seashore gathers here a shell,
And there a pebble, colored by the wave,
While the great ocean of truth, from sky
to sky
Stretches before him, boundless, unex-
plored."

The Music of the Spheres

"We, who are borne on one dark grain of
dust
Around one indistinguishable spark
Of star-mist, lost in one last feather of
light,
Can by the strength of our own thought
ascend
Through universe after universe; trace
their growth
Through boundless time, their glory,
their decay;
And, on the invisible road of law, more
firm
Than granite, range through all their
length and breadth,
Their height and depth, past, present
and to come.
Oh, holy night, deep night of stars,
whose peace
Descends upon the troubled mind like
dew,
Healing it with the sense of that pure
reign
Of constant law, enduring through all
change;
Shall I not one day, after faithful years,
Find that thy heavens are built on
music too
And hear once more above thy throb-
bing worlds
This voice of all compassion, 'Comfort
ye'—
Yes—'comfort ye, my people', saith your
God?"

Finally, from one of whom you would hardly expect to receive this kind of guidance, from Walt Whitman:

For Religion's Sake

"I say the whole earth and all the stars in the sky are for religion's sake.

I say no man has ever yet been half devout enough,

None has ever yet adored or worshiped half enough,

None has begun to think how divine he himself is, and how certain the future is.

I say that the real and permanent grandeur of these States must be their religion,

Otherwise there is no real and permanent grandeur;

Nor character nor life worthy the name without religion,

Nor land nor man or woman without religion."

So I come to my text at the end, "Other men labored and ye have entered into their labors"; not alone into the benefits that they have won but into that task that they left on higher levels of incompleteness for you and me to finish; but more especially for you, because you have the whole day left to you. "These all

died in faith not having received the promise, but having greeted it from afar, God having reserved some better things for us, that they apart from us should not be made perfect."

The Gentlemen of the Class will rise: You have **your** work to do, my dear fellows. Better causes than ever yet the world has had to be served on higher levels are yours to serve or to betray. I apologize even for thinking the second word. The generation that preceded the time when you were born, most of you, found a cause for which they were willing to give their lives by the millions, a cause they believed so good they could die for it beyond numbering, so that homes beyond counting were left forever shadowed and lives forever lonely and hearts forever broken because they found a cause that they thought spiritually high and fine enough for which they could die. It is easier to die for a cause under command than it is to live for a cause out of your own heart's command. It takes more of a man to choose his own path of service and command himself for the sake of a cause he has seen by his own intelligence and conscience to be his challenge that nobody else can answer. Mr. Andrew

W. Mellon, Secretary of the Treasury, has said that the war cost the United States in money fifty-one billion dollars, although Mr. Coolidge placed it at one hundred and ten billions. On the basis of Mr. Mellon's estimate of fifty-one billion dollars—how can anybody think of that amount of money?—if a man had started with the birth of Christ and thrown a silver dollar away every minute from then till now, without stopping to eat or sleep, he would still have seventy-five thousand years to go to count the dollars it cost. Something won for you and me at a tremendous outlay of labor and sacrifice must be looked at by honorable men as a trust and challenge; and then out of their hearts they must summon the courage and the constancy to serve that cause as theirs to carry on higher, harder levels.

If there is anybody in the world who can be expected to care, it is you; if there is anybody in the world who can be expected to remember, it is you; if there is anybody in the world who can be expected to think it through, it is you. "Other men labored and ye have entered into their labors." God make you stand up straight and go right to it like a man, everyone. Amen.

Is John Calvin Really Dead?

By PROFESSOR THEO. F. HERMAN, D. D.

Physically, yes. His frail body lies in an unknown grave in the cemetery of Plain Palais, in Geneva. Pilgrims from many lands visit the place marked by a massive stone that bears only the initials of the great reformer.

But, spiritually, John Calvin never died. His valiant soul has gone marching on through the centuries. Calvinism has been a mighty force in history. It has bred God-fearing, tyranny-hating, liberty-loving peoples. It has given birth to the great family of Reformed Churches spread throughout the world.

The "Messenger" notes with interest, therefore, the appearance of a new theological magazine, entitled, "The Calvin Forum", which made its initial bow to the public in May. It is published by the faculties of Calvin College and Calvin Seminary, two educational institutions of the Christian Reformed Church, at Grand Rapids, Michigan. The Editorial Committee is headed by Dr. Clarence Bouma. The magazine is to appear monthly, at \$2 per year.

The editors rightly believe that Calvinism is "an all-inclusive world and life view." Their purpose is "to unfold in thought and practical living the spiritual values inherent in a full-orbed supernatural, biblical, God-centered interpretation of the Christian faith." Their avowed aim is, thus, to aid in the production and nurture of "a virile type of American Calvinism."

These declarations of conviction, purpose, and aim, quoted above from the prefatory statement in the first issue of the Calvin Forum, speak in no uncertain tones. Nor does the content of the first issue. It quite fulfills the promise of the great name nailed to its masthead. In its editorials, articles, and book-notices, Calvin, being dead, yet speaketh. These articles are well-written, by scholarly men, on vital topics, and in an admirable spirit. But they all speak with a marked Genevan accent.

One must needs admire this journalistic venture of faith. It takes courage and conviction to launch a new religious magazine in days when even the best of them face a grim struggle for survival, and when lack of support, not senility, bodes ill for religious journalism in America. To put a

cradle into the editorial sanctum, where crepe and coffins seem to be the order of the day, is an achievement of courageous faith, worthy of admiration.

Worthy of applause, as well, by all who labor and pray for the coming of God's Kingdom. The cause of Christ greatly needs champions of the pen, if not of the sword, as in Calvin's day. Never has the printing press, aided by the radio, been mightier than in our time. And never, perchance, has there been a more imperative need of an intelligent interpretation of the Christian faith to an age perplexed by its problems, and vexed by many winds of doctrine.

Will the "Calvin Forum" meet that need? The answer, in our judgment, depends upon the meaning of the somewhat cryptic phrase, a "virile type of American Calvinism." It would seem presumptuous to gather that meaning from the contents of the first issue. Yet, in one article, at least, this contemplated type of American Calvinism reveals familiar contours. It bears the title, *The Enigma of the Theology of Crisis*. Its author fully appreciates the kinship of spirit, between authentic Calvinism and the followers of Karl Barth, but he criticizes and condemns their liberal Biblicism. That, in view of their general agreement with the cardinal doctrines of Calvin, is the "Enigma" that puzzles and alarms him. It "assails the integrity of the Bible." It "plainly amounts to a denial of the historicity of Genesis 1-3," which, of course, involves the destruction of one of the foundation pillars of Calvin's exegetical dogmatism.

We may fairly conclude, then, that the "virile type of American Calvinism" which this new magazine proposes to cultivate and commend, as a "biblical interpretation of the Christian faith," will rest upon a human theory of the inspired authority of the Bible that is untenable, and untrue. That vestige of medieval Bibliolatry the Barthians have fully eliminated from their own particular type of Calvinism, much to the spiritual gain and to the strategical advantage of the Theology of Crisis. The real "enigma" is the retention, not the surrender, of a theory that obscures the spiritual significance of the Bible, as the revelation of God.

John Calvin was first and foremost a

theologian. Democracy in government, Puritanism in morality, Presbyterianism in Church-polity are the logical by-products of Calvinism, and there are those who would add Capitalism to that list. But the heart of Calvinism is its theology, which received its most rigidly consistent formulation in the Articles of Dortrecht, and in the Westminster Confession of Faith. And the dominant principle of Calvin's theology in his monarchical conception of God, as the Absolute Sovereign of the universe, who has ordered the destiny of men according to His good pleasure, and for the manifestation and exaltation of His glory.

The implications of faith in such a God explain the heroism of Calvinists of many lands and diverse tongues, who fought and won the battles for spiritual and political freedom. And there can be no doubt that religious insights of the highest order are enshrined within the hard shell of Calvin's dogmatic system of theology. One of the significant trends of our time is the growing conviction that our religious thought and life must recover and reclaim these vital values, if the Christian Church is to regain its spiritual power and moral efficacy. It may be that the rising tide of theocentricism in recent times has played its part in launching the "Calvin Forum" upon the troubled waters of theological speculation.

But it is one thing to recover the inner dynamic of Calvin's theology, and quite another matter to re-establish the reign of his Institutes in the realm of Christian thought. John Calvin himself would be the last man to protest against progress in our human apprehension and appropriation of the eternal truth of the Christian religion. True, he searched the Bible for his system of theology, but not its dead letter. His source and norm of truth was the Bible, illuminated and authenticated by the Spirit of God, active in the heart of believers.

Indeed, Calvin's distinctive and greatest contribution to the history of Christian thought is his doctrine of the "testimonium internum Spiritus Sancti." As Augustine elaborated the doctrine of sin and grace; and Anselm, the theory of substitutionary atonement; as Luther emphasized justification by faith, so Calvin stresses the inner

enlightenment of the regenerate heart by the Spirit of God. But that indwelling divine Spirit did not resign His teaching function when John Calvin finished the last chapter of his "Institutes of the Christian Religion," or when the "Articles of Dort" were signed and sealed. He has been guiding later generations into deeper

and more Christian apprehensions of the Gospel of Christ than were vouchsafed to the fathers of the Reformed Church.

No, John Calvin is not dead. His spirit has lived on in his spiritual progeny. In our day, that noble spirit seems to experience a remarkable rejuvenation in the growing emphasis on the primacy of the

Sovereign God, infinite in His majesty and mercy, on the heinous reality of sin, and on mankind's utter need of the redemption wrought by Jesus Christ.

Let us beware lest we quench that spirit, and dim its promise, by forcing it into the straight-jacket of medieval forms of thought.

Religious Education in Our Public Schools

By DR. THOMAS M. BALLIET

In the "Messenger" of June 27, there appeared an article under the caption, "The Public School—Friend or Foe of Religion?" The writer assumes that no effective religious education is given in the public schools, and seems to be suspicious that these schools are more a foe than a friend of religion. He quotes a New York Unitarian minister, of the humanist type, as saying, "Education is a most powerful ally of Humanism, and every public school is a school of Humanism. What can the theistic Sunday Schools, meeting for an hour once a week, and teaching only a fraction of the children, do to stem the tide of a five-day program of humanistic teaching?"

This particular minister some years ago was the pastor of a Unitarian Church within a fifteen minutes' walk from my home in New York. I heard him preach a number of times; and if he imagines that what he preaches is the burden of the teaching in the public schools, he does not know at first hand very much about these schools. I went twice to hear his successor preach. The first sermon was an argument against the existence of God; and he went so far as to say that the word God should be dropped, as it stands for what does not exist and misleads people in their thinking. The second sermon I heard was an argument against personal immortality. In both sermons, he spoke with a dogmatism that showed that he had convinced himself, at least. He was sure that while the existence of God was unknowable, His non-existence was perfectly knowable! As to immortality, I remember, he said he thought belief in it had been a great curse to man, as it gave the priest power over him. It is needless to say that no such teaching exists or would be allowed in the public schools. After he resigned, the congregation disbanded. Most of the ministers of this type place the emphasis on the negative. Insofar as they preach morality, right relations between man and man, justice and love of neighbor, they teach the same thing that is taught in the "theistic Sunday School" and in the public school.

In a short article like this it is possible only to touch briefly and inadequately upon a few salient matters. There is a widespread idea among ministers as well as laymen that the public schools give no religious education. The Catholic clergy, in their narrow bigotry, call them "Godless." To the Catholic, there is no religion except that of his own sect, and no religious education that does not teach the dogmas of his sect. Even writers on religious education sometimes speak of the "millions of children who receive no religious education" as compared with the few who go to Sunday School or week-day religious school. Such reckless statements have done no little harm. Most people do not distinguish between religious instruction and religious education. The former is directed to the head, the latter to the heart. Religious instruction is only one means of religious education; and much that I have seen of it has little or no value for religious education. Over 25 years ago I heard a man, who was a very keen critic of good secular teaching, teach the 23d Psalm to a class in a model Sunday School conducted in Union Theological Seminary.

THE MILLENNIAL ASSURANCE

Oh! That glorious day may be not far away,

When Christ and the angels this whole earth will sway.

Now gird on the armour of faith, hope and love,

Be ready, with Christ, for the journey above.

Chorus

Sing glory, bright glory, along shining way,

Our heart full of glory, no toll need we pay;

In that Kingdom of Love, in the home up above.

No man could e'er number the saved by Christ's love.

Oh! Friend, give your heart to the Saviour today,

And never depart from the bright shining way.

Your life will be happy while living on earth,

Since Jesus has given a saving new birth.

In that beautiful City of God, out of sight,

We'll meet many kind friends with fondest delight.

When first with new bodies from grave we arise,

We'll praise the dear Saviour fore'er in the skies.

—S. G. Ebersole.

He explained in quite minute detail the shepherd's life and his relations to his flock, but he never once read the Psalm with feeling and meaning to the class. The lesson seemed like an instructive talk on sheep raising in Palestine. Thirty-five years ago I spent months in visiting the noted secondary schools of Germany. There religious instruction was given at that time as a part of the regular program. Catholic children were taught by Catholic teachers and Protestant children by Protestant teachers. As a rule, it was religious instruction but very little religious education. I could not help but question the value of it; and a good many teachers agreed with me.

The aim of instruction is knowledge, the aim of education is to reach the emotions, the driving forces of character, the motives, the conscience and character. The right kind of knowledge aids education, whether religious or secular; other kinds do not. Even Herbart and his followers 70 years ago made a sharp distinction between "educative instruction," as they called it, and other kinds. Instruction is only one of many means of education.

The public schools give very considerable religious education, but not a great deal of specific religious instruction. It is limited by law. The function of religious education is to develop the religious nature of the child. What are the chief elements of this spiritual nature? Briefly, they are love, reverence for what is great in nature, in human character, and above all rever-

ence for God; good will, sense of justice, conscience or sense of duty, sympathy, faith, not as mere belief, but as interpreted by Paul in the 13th chapter of First Corinthians. The development of these qualities of heart and mind is religious education.

Perhaps at this point another distinction should be very briefly made. I refer to the distinction between religion and morality. Morality is a social product; it grows out of the relations between man and man. Religion, in its restricted meaning, expresses the relations of man to God; in its wider significance, as Jesus taught it, it includes morals. The two have not the same source or origin. Whatever our theories as to the origin of primitive religions may be, the origin of morals must be found in the relations of human beings to one another. The two originated separately, and at a certain stage of development were brought together. Primitive religions were at first not moral; at best they were immoral, at the worst they were immoral. There are features in Hinduism even today which are distinctly immoral. Plato objected to the reading of the "Iliad" by the young for moral reasons. When religion and morality were brought together in their evolution ethical religion was born.

This is crudely and too briefly said here simply to show that morality can be taught without teaching specifically religion. The public schools are doing this more effectively than most homes, even some "good" homes. They ought to do more. Ethics should be taught in every high school in addition to all the indirect moral training given.

Morals can be taught effectively without religion in the restricted sense, but, of course, most effectively only with the help of religion; and in this respect, the public schools are considerably limited by law. One high function of religion is to give the inspiration and driving force to make moral principles effective in conduct. Religion has been defined as morality viewed as an expression of the will of God; and by Matthew Arnold as "morality touched with emotion."

There are persons, even in the ministry, who maintain that morals cannot be taught without religion. This is a general attitude of the Catholic clergy. About ten years ago, at a convention of Jewish rabbis, some bitterly opposed the teaching of morals in the public schools on this same ground.

Positive Religious Education in the Public Schools

1. The large majority of teachers are members of Churches or synagogues. Unfortunately some are not. The personal influence of such personalities over children, for five hours of the day during a period of approximately twelve or fourteen years, is a religious and moral force that it is difficult to overestimate. Emerson, when his daughter asked him on going away to school what studies he advised her to take, replied, "I don't care what you study, but who is going to be your teacher?"

2. The Bible is read, without comment, by the teacher to the school at the morn-

ing opening exercises. I have known this to be very effective when read in a spirit of reverence. Comment would weaken the effect. It would simply interrupt Jesus and Paul in speaking to the children. Much of the explaining of the lesson in Sunday Schools is simply a turning of wine into water. One does not care to read English classics, edited for school use, with their pedantic, impertinent foot notes. In a few States this reading of the Bible is forbidden by law, on the ground that the Bible is a sectarian book!

3. In a great many schools, probably most schools, the Lord's Prayer is repeated at the morning opening exercises.

4. Many of the songs and hymns sung in school are distinctively religious. There is no law, so far as I know, which forbids this. Religion can be legally sung when it cannot be legally taught or read.

5. In the elementary grades from the lowest up, children are taught what in most schools are called "memory gems." These are beautiful bits of fine poetry. All have a high ethical and many a high religious value. These "gems" are written on the

blackboard, repeated every day until the children have memorized them. They are judiciously selected by the teacher and are the very best literary as well as moral and religious training.

6. Much of English literature is steeped in religious sentiment. In the upper grades and in the high schools, this can be more a powerful means of moral and religious training. Longfellow, Whittier, Lowell, Tennyson and others of our great poets are freely drawn upon. Sometimes college requirements prescribe literature to be read for admission which ignores the principles here stated, but tactful teachers find a way around such obstructions.

7. Biography furnishes rich material which the teacher can use effectively in moral training and to a considerable extent in real religious education.

8. As already stated, formal ethics should be a required study of all pupils in high schools. As a basis for this, and for other reasons, economics and sociology should likewise be compulsory studies.

9. There should be taught in the elementary schools the geography of Palestine.

and of Egypt and Mesopotamia, as special topics in the course in geography. The religious school, or Sunday School, with its limited time, should not be burdened with this non-religious instruction. I worked this out years ago when I was superintendent of city schools. Nobody ever raised any objection to it—not even Catholic citizens.

10. In New York City the Protestant teachers in the public schools, although only a minority, have for years had an organization to provide religious education on weekdays, after public school hours, for Protestant children in the public schools. They organize these classes in nearby Churches, and engage teachers especially trained in religious education. They contribute the money out of their own pockets, and it usually amounts to somewhat over \$6,000 a year. It would be idle to deny that teachers who make such sacrifices for the religious welfare of their pupils have a very great personal religious influence over them. The Catholic and Jewish teachers, who form the majority, have similar organizations.

"I Was in Prison and Ye Visited Me Not"

CHESTER A. QUEAR

An unusually large number of serious prison riots and a tragic fire in which more than 300 men lost their lives have stimulated a new public interest during recent years in penal institutions and their management. The recent tragedies have demonstrated the inefficiency of the old prison methods and the demand for constructive changes. It is a timely challenge to the Church. Religious work, which should be a vital factor in prisons, is being carried on in only a formal and routine fashion in the majority of institutions.

The Osborne Association, combining the National Society of Penal Information and the Welfare League Association, has been organized to study the present methods of dealing with offenders, from their arrest to their final discharge from prison, and to suggest better and more effective methods of dealing with crime and the offender—on the part of the police, the courts and the prisons; to work for such an administration of criminal justice and such a prison system as shall give to society the largest measure of protection; to help prisoners fit themselves to earn an honest living by conducting educational courses of a definite vocational nature; and to help discharged prisoners in their problems of readjustment by securing employment and giving such other assistance as they may require.

All of which does not relieve the Church of its responsibility in the matter.

Many people clamor for vengeance on criminals, but the majority of those that are thoughtful are agreed that the protection of society is the aim of any action taken against a convicted offender—whether it be imprisonment, probation, fine, suspended sentence, or execution. It is not on this point that controversy arises, but rather on the question of what methods most effectively protect society. There are those who believe that a long term of imprisonment under severe and repressive discipline reforms the man who serves it and deters his fellows from committing similar offenses. The reformation comes about, according to this theory, by subjecting the individual to an experience which he will wish to avoid in the future. The deterrent effects derive from the force of example.

Neither the facts of experience nor reason support this point of view. For many years society has had recourse to severe punishments, but studies of the incidence of crime show no indication of widespread either reformative or deterrent effects.

BON VOYAGE!

Quiet he lay, and weak with years and
worn;

Pale, though the flame which all so
long had made

For light and warmth of being, fair
repaid

My outheld hand with brave essay to
scorn

The dusk; reflecting rays of nearing
Morn;

Breathing a faith that made him
unafraid—

Aye, welcoming the summons so
delayed!

After so much of life so blithely
borne.

I turned to leave him, and his thin
lips framed,

"Bon voyage!"—and until my jour-
ney's end,

Whenever this old parting is ac-
claimed,

The words shall bear a memory of
my friend,

Who, as I reached the door, this time
to go,

Echoed, with one faint smile, my
"Cheerio!"

—Leigh Mitchell Hodges,
in Phila. Bulletin.

As a matter of fact any expectation of such effects is ill-founded. The idea that a prolonged severe punishment will reform an individual is based upon the erroneous assumption that human conduct is motivated solely by the desire to avoid that which is unpleasant or painful. The adherents of the strictly punitive point of view forget that the search for pleasure is at least as powerful a motive as the avoidance of unpleasantness. As long as there is a reasonable chance of avoiding pain in the pursuit of pleasure, the positive, active principle will prevail. In the matter of committing crimes the chance of escaping punishment is enticingly high in the United States. (It has been stated by one authority that arrests are made in only 44 per cent of the crimes committed, while only 40 per cent of those arrested are convicted.) Those who would rely upon repressive methods also overlook the fact that reformation involves the ability to reform as well as the will. Good inten-

tions cannot prevail in the face of the physical and mental deterioration which takes place during a long period of purely punitive confinement. Finally, they seem to be unaware that men get used to being in prison. At first the consciousness that they are there as a result of committing a crime may be keen, but the realization of the reason for their predicament dwindles as its novelty fades into a dull acceptance of a practically inescapable situation.

The same things apply to the belief in the deterrent effect of severe punishments. We should profit greatly by the experience of others, but as a matter of fact, we do so only to a very limited extent. As long as there is any hope that one may avoid the penalty that another suffers, crime, transatlantic airplane flights, and other hazardous ventures will be undertaken. As long as we catch, convict, and punish only one criminal in five, the deterrent effect on the other four will be negligible, especially when the stakes for which they play are so often enticingly high.

Therefore the protection of society depends upon preventive measures and upon improved police and court procedures making detection and conviction more certain, the development of constructive, educational methods of dealing with those convicted, and adequate provision for supervision after release. Fines, restitution, suspended sentences, and probation are important elements in such a program, but we must not forget that correctional institutions also have their place. Non-institutional treatment cannot be applied to all offenders without too great a risk to the community. Incarceration is necessary for protection, but its function is more than that of providing temporary restraint and discomfort. The period of imprisonment should be used for intensive treatment and training directed toward creating new social attitudes, establishing vocational competence, developing legitimate leisure-time interests, and restoring or maintaining mental and physical health. An institution which offers only safekeeping, food, shelter, and clothing is not fulfilling the purposes of a prison in a civilized world. A penal institution must be judged by the degree to which it seems to seek the permanent rehabilitation of its inmates. To this end prison officers should be more than "keepers". These men with whom the prisoner has constant contact should be trained leaders and supervisors

capable not only of carrying out the programs and suggestions of the officials and experts over them, but also of exercising a positive influence through personality and character. Prison officers should have qualities of head and heart. The tenure of office, opportunities for advancement, salary, working hours, and prospects of retirement should compare favorably with those in other lines of work. As long as guards are paid less, worked longer, and are subject to discharge for political reasons, it will be difficult to secure the services of people who are qualified to be anything other than "keepers". Placing employees under civil service might help, providing there are no disadvantages incurred in the difficulty of removing incompetent officials.

The objective of discipline should be to teach self-control and the fundamentals of group living and social responsibility. But disciplinary methods should be constructive and individualized. Punishments which challenge the physical stamina of the prisoner should never be used. If the challenge is met—if the inmate proves that he "can take it"—he becomes more intractable than ever; if he breaks under the punishment he loses something of his self-respect and becomes less susceptible to rehabilitation. We have learned that no man can be forced to be better than he wants to be; prisoners must be taught to see the advantage of good conduct, both within and without the institution. The imposition of degrading punishment destroys every better impulse and aspiration. It crushes the weak, irritates the strong, and indisposes all to submission and reform. It is trampling where we ought to raise, and is therefore as un-Christian in principle as it is unwise in policy. Brute force may make good prisoners; moral training alone will make good citizens.

Prisoners must work. There should be no diversity of opinion in this matter. Dr. Louis N. Robinson says this:

"One fact stands out above all others revealed by a study of this complicated problem, and that is the glaring discrepancy existing between the accepted theory that prisoners should work and the all too extensive practice of keeping them in idleness. Yet no one will deny the soundness of the principle that work is the basis upon which prison life must develop; never can a prison which keeps its inmates in idleness serve society in any but a pitiful and inadequate way. Even though it may be extremely difficult to put prison industries on a paying basis financially, they should always be set up as a part of a sane prison program. This fact has not been burnt into the consciousness of the country, and the apathetic public attitude prevailing toward prison idleness is a sad commentary on our state of cultural development. To make bricks without straw is easy compared with the task of making decent citizens out of criminals without work."

In spite of the fact that prisoners must work, a prison should never be regarded as a business—its job is to make men, not

goods, and the occupational training of inmates should take precedence over all other considerations. Prisoners should be paid for their work. Wages can be used to drive home the most important lesson a prisoner has to learn—that "one must work to live." Rather than give a prisoner food, clothing, shelter, tobacco and entertainment, it would be better to pay him a living wage for his work and charge him for these things.

A thorough program should begin with a comprehensive study of each individual from the medical, psychiatric, psychological, and social points of view, including an analysis of his educational and industrial status and prospects. A great many inmates come to institutions suffering from malnutrition, acute or chronic diseases, or the debilitating effects of improperly regulated lives. The task of restoring and maintaining the best condition of health possible for an inmate is one of the first duties of the prison.

In regard to medical programs for prisoners, we might object to them on the grounds that if we had to choose between a sick and a well burglar we would choose the former as less dangerous to society. However, the really Christlike view is to try to make every prisoner as nearly sound physically as possible, in the hope that a sense of physical well-being and freedom from the handicaps of ill health might be factors in turning him toward an honest occupation. We should teach the prisoner how to care for his body, his eyes, ears and teeth; how to live a controlled and orderly sex life; how to sleep, eat, dress, work and play so as to maintain his physical powers at par. Men have been "reformed" by being taught why they had chronic indigestion, which led in turn to incapacity for work, vagrancy, petty thefts and prison.

The objection mentioned above might hold true with regard to education. If a man is to remain a criminal, it is perhaps better for society that he remain as ignorant and inexperienced as possible. But it is Christianlike to educate him. To what extent lack of education is a cause of crime and to what extent merely an accompanying circumstance we do not know. We do know, however, that men and women in prisons are as a rule undereducated and we should remove that deficiency as we should remove adenoids. In the main, the chances of a criminal turning from crime will be increased if he receives some measure of education while in prison.

Many earnest people conceive "moral education" defined in a narrow sense to be the whole function of the prison. They would teach morals, but turn a cold eye on teaching shoe repairing. Much of what we call moral education can be given directly under proper leadership. There should be a Phillips Brooks in every prison chaplaincy, where men possessing not only sincerity and conviction, but also fire, eloquence, and personality are needed. Religion can be a vital force in prisons, as it is not now. Moral precepts can be driven home. But the larger part of moral

education must always be given indirectly. Prisoners shy away from moralizing. Anyone thoroughly familiar with prisoners and their characteristic mind-set will engage to teach them morality more by indirection than by sermon or precept. We shall go farther and accomplish more if we think of our potential students in prisons not primarily as a group of men and women to be "saved", but as undereducated adults. We must give up any illusion of suddenly transforming the masses.

We should strive to make the prison of the future not a single institution but a system of differentiated co-ordinated institutions under a central control. Included in the system should be hospitals for the insane and psychopathic prisoners; industrial colonies for the simple feeble-minded and senile; and special institutions for the defective delinquent, as well as maximum, medium, and minimum-security units for those who fall within the range called "normal". Each of these institutions should be administered by a person especially qualified for the task, and the staff should be trained to deal with the type of prisoner incarcerated there.

The correctional process should begin with a thorough analysis of the individual offender and his social background leading to a decision as to what treatment and training is necessary and which institution is best equipped to give it. The program for "normal inmates" should consist of discipline, work with a vocational emphasis, education, recreation, and religious training. Each person's progress should be carefully followed and as he shows himself more capable of assuming them, added responsibilities of a personal and social nature should be given him. Gradual promotion from close confinement under strict surveillance and discipline to placement in an open colony under inmate self-government, will prepare the way for release to the community under carefully supervised parole. The object of the entire process should be to give the individual a better understanding of himself and his relation to the social order, and, along with a better understanding, a desire to take his place as a member of, rather than an enemy of, society. Each successive step toward ultimate freedom, as represented by discharge from parole, should be consequent upon evidence of the will and ability to lead an honest life.

This is a decidedly Christlike way of looking at the prison problem. In a Christian country how else can we look at it?

But there seems to be little likelihood of any great improvement in present conditions until the Churches themselves take a more active interest in the work and recognize it as one of the greatest fields for service.

"Then shall the righteous answer Him, saying, Lord, when saw we Thee in prison, and came unto Thee? And the King shall answer and say unto them, Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me."

NEWS IN BRIEF

SYNODICAL MEETINGS FOR 1935

SYNOD OF THE NORTHWEST—September 3, 1935 (7.30 P. M.), Zion, Sheboygan, Wis., Rev. Edw. H. Wessler, D.D., 612 Erie Ave., Sheboygan, Wis.

SYNOD OF THE MID-WEST—September 16, 1935, Salem, Louisville, Ky. Rev. Albert H. Schmeuszer, 1830 Date St., Louisville, Ky.

CHANGE OF ADDRESS

Rev. Henry H. Apple, D.D., from College Campus, to 554 N. Duke St., Lancaster, Pa.
Rev. Carl Berger to 1247 Madison Ave., Burlington, Iowa.

Rev. W. G. Lienkaemper from 6331 S. E. 15th Ave., to 3334 N. E. 61st Ave., Portland, Ore.

Rev. I. Neumann, Em., from Evansville,

Ind., to 215 3rd Ave., No., Twin Falls, Idaho.

Rev. Reinhard Schroedel from Box 684, to 318 S. 7th St., Montrose, Colo.

The Summer School for Leadership Training and the Missionary Conference will be held at Heidelberg College, Tiffin, O., July 29 to Aug. 10.

The outlook is excellent for the usual large attendance at our Spiritual Conference, at F. & M. Academy, Jul. 29-Aug. 2.

Correction. Under Vacant Charges of Eastern Pennsylvania Classis, the correct name of secretary of consistory is Horace C. Houghton, 121 E. Union Blvd., Bethlehem, Pa., of Christ Church, Bethlehem.

Have you sent your bit to help save "The Churchman" from the revenge of the Movie Trust? Please re-read the editorial on "A Perilous Situation" the July 11 "Messenger."

The Collegeville Assembly has a program of such exceptional interest and value that our pastors and people in large numbers should spend that great week in congenial Collegeville. Remember the dates, Aug. 5-11.

Dr. Wendell T. Bucher, the son of the Rev. J. Theodore Bucher, began his term as the Chief Resident of a staff of 15 internes on July 1, in the Akron City Hospital, Akron, Ohio. Dr. Bucher is also the chief resident in surgery.

The many friends of Rev. and Mrs. Walter E. Garrett, of Hellam, Pa., will be delighted to learn that Mrs. Garrett is recovering very satisfactorily in the York, Pa., Hospital where, during last week, she underwent an operation for an infected blood-clot above the knee.

About 25 of our ministers have been in attendance at the Midsummer Ministers' Conference at Union Theological Seminary, New York. They are finding the program unusually rich in practical values. Dr. Reinhold Niebuhr of our Church is one of the outstanding men on the faculty.

During the month of August, the guest preachers in Trinity Church, Phila., the Rev. Purd E. Deitz, pastor, will be Rev. E. E. Leiphart, Aug. 4; Rev. Lee A. Peeler, D.D., Aug. 11; Rev. J. Stanley Richards, Aug. 18, and Rev. Clayton H. Ranck, Aug. 25.

The guest preachers, during the month of August, in First Church, Lancaster, Pa., the Rev. Dr. W. H. Bollman, pastor, are Dr. H. H. Ranck, D.D., Aug. 4; Dr. Oswin Frantz, Aug. 11; Prof. Charles Spotts, Aug. 18, and Dr. H. M. J. Klein, Aug. 25. The first Sunday in Sept. Prof. Theo. F. Herman will have the service.

The Rev. Dr. H. Nevin Kerst, Trinity Church, Canton, O., will preach in Trinity Church, Tiffin, O., Aug. 4, while the Leadership School and Missionary Conference is in session. Tuesday, Thursday and Friday, Aug. 23, 25 and 26 will be picnic days for different groups of the Trinity, Canton, Sunday School.

On July 10, Lie. Lee D. Loos of Reading was ordained to the ministry and installed as pastor of the Friedensburg, Pa., Charge, in St. John's, Friedensburg. The committee was composed of Revs. E. S. Noll, D.D., J. L. Herbst and H. J. B. Ziegler. Dr. Lee M. Erdman, Reading, pastor of Mr. Loos, preached the ordination sermon. The new pastor graduated last May from the Theological Seminary at Lancaster.

Em. Sir Geo. Walter Sitgreaves, of Easton, Pa., Right Eminent Grand Commander of the Grand Commandery of Knights Templar of Pennsylvania, who had held that exalted position only about a month, died July 13 as the result of an automobile accident near Philadelphia. Thousands attended the funeral on Tuesday, July 16, at 2 P. M., at St. Mark's Church, Easton, Rev. Frank W. Teske, pastor, of which Mr. Sitgreaves was a faithful member. It was in charge of Pastor Teske, assisted by the Prelate of Hugh de Payens Commandery, Rev. Floyd R. Shafer.

Members of his family have been receiving cards from Arthur Detweiler, Jr., of St. John's Church, Phoenixville, Pa., who left for Chicago on July 1, where he joined the "American Boy" Alaskan tour, made up of 168 boys of the U. S. By

schedule they left Seattle on the S. S. Cordovia July 6. A recent telegram tells of his return to Seattle on the 17th and returning home via the Canadian route. He expects to arrive home on July 25. Arthur is a Star Scout of Troop 17, and the 14-year-old grandson of Elder H. L. Detweiler, Phoenixville.

Miss Martha Stump, daughter of Mr. and Mrs. Wm. Stump, of Lancaster, and Rev. Royce Schaeffer, son of Rev. and Mrs. J. Arthur Schaeffer, Tamaqua, were married June 18 at 11 A. M. in First Church, Lancaster, by Dr. Wm. Bollman. The bride is a graduate of Millersville State Teachers' College and has been assistant principal in the Akron High School. She has been a very useful S. S. teacher and Young Peoples' leader and worker in the First Church. The groom is a graduate of F. and M. College and Lancaster Seminary and has just assumed a pastorate at Littlestown, Pa.

In First Church, Lancaster, Pa., Dr. W. H. Bollman, pastor, Miss Minerva Weil, missionary, brought an inspiring message on her work in China at morning service, June 30. Children's choir of the Masonic Homes, Elizabethtown, paid second annual visit at morning worship, July 7, and sang several selections. Annual parish picnic at Williamson Park, July 11, proved to be a "Church family" event, attended by 450 members and friends. The pastor celebrated the 15th anniversary of his ordination to the Christian ministry, July 21.

The Rev. Jno. L. Guth, Orefield, Pa., pastor of the Jordan Charge, his mother, Mrs. Louise Guth, and his daughter, Margaret L. Guth, were injured July 17, near Kresgeville, Pa., when their auto struck a pole. Rev. Mr. Guth, who was driving a new car, suffered chest injuries. His daughter, 17, has lacerations of the head. Most seriously injured is Mother Guth, 78, widow of Rev. F. A. Guth. Doctors fear she cannot survive her injuries, which consist of a possible skull fracture, as well as the fracture of both legs and several ribs. All the victims were taken to Allentown Hospital. Latest report states, Mother Guth died in the Allentown Hospital, Friday morning, July 19. Funeral services were held Wednesday afternoon, July 24, in the Jordan Reformed Church.

The new minister, Rev. Wm. C. Nelson, was ordained and installed at a service held in St. John's Church in Glenmont, O., on the evening of July 14. The two Churches of the Glenmont Charge, St. John's and Trinity, united in the service, which was conducted by a committee of East Ohio Classis headed by Dr. Melvin E. Beck, who preached the ordination sermon. Rev. L. S. Hegnauer of Canton presided, and was assisted in the ordination and installation ceremony by Rev. D. A. Sellers, Robertsville, Ohio, president of East Ohio Classis, and Elder J. B. Moller of North Canton. The new minister of the Glenmont Charge has been very pleasantly received by the members, he and his wife being publicly welcomed with receptions and showers at both Churches. There is much work to be done in Glenmont, but the spirit of co-operation thus far shown presages a fine communion between pastor and members.

Earl L. Huber, general secretary of the Sunday School of St. Mark's Church, Reading, Pa., Rev. Gustav R. Poetter, pastor, reports for month of June that the average attendance was 62.7%. The junior department led with 69.1%, and the general officers had 72.7%. There were 52 visitors, 16 new pupils were added, and 2 pupils were removed. The total on the roll is 1,056. There are 94 officers and teachers. There was one death—in the senior department—Frank O. Cruise. Rev. Mr. Poetter was invited to teach the Valentine Ziegler Bible Class of young men on July 21, and Elder Mahlon L. Schucker to teach the Mothers' Class in the absence of the teacher, Mrs. Gustav R. Poetter. On July

19, Rev. Mr. Poetter preached the 3,100th sermon of his ministry, in connection with his broadcast devotions over WEEU, Aug. 4, at 7.30 P. M., the pastor, consistory and choir, led by Estelle K. Krick, will have charge of the Summer Sunday Evening Service at St. Paul's Church, Rev. C. E. Creitz, D.D., pastor.

Emmanuel Church, Allentown, Pa., Rev. Willis D. Mathias, pastor, was the recipient recently of a handsome gift when \$1,500 in outstanding bonds were returned to the congregation. The donor, Miss Mae Hass, is the organist of the congregation. The Church has resumed payment of interest at a lower rate on its huge bonded indebtedness. This congregation, which had been on the holl of the Board of Home Missions since 1916, went to self support on Jan. 1, 1935. Annual Vacation Church School was held from June 24 to July 12. The last evening service for the summer was held June 30. It was a special service of music with Dr. Charles Haff of Northampton and his Cremona stringed quartet assisting. Annual Church picnic was held July 10.

At Incarnation Church, Newport, Pa., Rev. W. D. Mehrling, pastor, average total attendance in Church School, morning and evening worship, Young People's Society and mid-week worship for the past two months exceeded that of last year, and July Communion was the largest summer Communion in three years. The pastor is president of newly organized softball league of the community, which consists of six teams and which requires that each player participating in league games shall attend his respective S. S. at least two Sundays a month. Y. P. Society plans to send several to Camp Mensch Mill this summer. Junior League, an extra curricula activity in the field of Christian education for Beginner, Primary and Junior children, is being conducted each Tuesday morning during the summer by several young ladies.

Friedens Church, Hegins, Pa., Rev. Herman J. Naftzinger, minister, at a special congregational meeting, held July 14, at 10.30 A. M., approved the plan of dissolving the union of Friedens Reformed and Lutheran Church, by a decisive majority vote. Friedens Lutheran congregation, meeting at precisely the same minute in another room of the Church, likewise voted in favor of the plan. Thus the two congregations, which have been worshipping together in the same building since 1817, but who, for the past generation, have been gradually choosing different directions in their work, agreed to disagree in a very genial, amicable and Christian manner. The Reformed congregation, receiving \$5,000 for its share in the present edifice, will have to look forward to the building of a new house of worship. Both sides are happy with the result of the balloting and confident that they will be able to do more effective work than ever before. They will continue to uphold "the unity of the Spirit in the bond of peace."

Installation service for Rev. Hoy L. Fesperman, new pastor of First Church, High Point, N. C., was held June 2, with Rev. Jacob Palmer of Thomasville in charge and Rev. C. E. Hiatt of Guilford Charge, classmate of Rev. Mr. Fesperman, preaching the sermon. Elder J. T. Plott of First Church, Greensboro, charged the congregation. A reception was given the pastor and his wife on June 6. Speakers included Elder J. M. Hedrick, Rev. Howard Hartzell, pastor of the Episcopal Church and president of the Ministerial Association of High Point; Mr. Hartley, secretary of the Y. M. C. A.; and Rev. Joshua L. Levens, representing the Ministerial Association of Eastern District. Refreshments were served in the social room. Rev. Mr. and Mrs. Fesperman were among several who attended meeting of Potomac Synod. Two weeks of Bible School, held in June, had enrollment of 135 and a good

average attendance. It closed with a picnic on June 28. Attendance Rally Day, June 30, reached the peak of 363, the largest attendance in many years. Due to infantile paralysis, S. S. departments from 15 years of age down, are closed for an indefinite period.

In Emanuel Church, Minersville, Pa., Rev. O. R. Frantz, pastor, Mother's Day was observed May 12. A pageant, "The Spirit of Mother's Day", under direction of the pastor's wife, was presented to a large audience. All mothers were presented with a beautiful post card delivered by four boys who represented postmen. Mothers who had absent sons or daughters received telegrams delivered by a telegraph boy. Offering for Phoebe Home was \$11. Mother and daughter banquet was held May 21, with 80 present; address was delivered by Mrs. H. C. Russell, wife of the pastor of Primitive Methodist Church, Saint Clair, Pa. Holy Communion was observed June 16 with fair attendance. Enjoyable piano recital for the benefit of the Church was given by pupils of Mrs. W. Miller Price, daughter of the pastor, during the latter part of June. Mrs. Price assisted with vocal solos and Miss Esther Frantz, another daughter, assisted on the piano. Mrs. Price closed the program by playing the Concerto in E Major by Moszkowski. Children's Day was observed June 30 with special services and a pageant; offering of \$32 was paid on apportionment. With the first Sunday in June there was inaugurated the Unified Program in which Church School worship with morning congregation, followed by lesson period. It has been fairly successful so far and will continue for the summer months only.

THE GREAT IMPORTANCE OF THE COUNTRY CHURCH

There is a tradition among the Baptists that Dr. John A. Broadus, the eminent preacher and theological professor, was accustomed to advise his students: "When you go to the city to preach wear your best coat; when you go to the country take your best sermon," which is much more than a witty saying. The country Churches have always been the mainstay of Christianity in this our land, if not indeed the maker and moulder of its best thought and life. The city Church draws heavily upon these organizations for fresh life. To the Christian who dwells in the country his Church is the house of God and none other than the gate of heaven. That is why it is such a great institution.

It is pleasant to hear as we did the other day that people are not forsaking the country Church, as was prophesied a few years ago. A preacher who knows the country well told the writer that the country members are not going to join the city or town Churches. They are at home in the country and feel that opportunities for the development of spiritual life are greater there than in the urban centers. There seems also to be a revival of interest and energy among them. Many country Churches which had closed their doors have been opened again, and a new enthusiasm blazes on their altars.

We scarcely know of anything that means more than this just now. The smaller groups can be reached and mobilized more quickly than the larger ones for the battles that are upon us. The smaller Churches have more freedom and independence than the big ones. They have no fear of bankers and mortgages, the ward heeler cannot sow tares among them and political bosses cannot crack the whip over their heads. Perhaps they are somewhat easily imposed upon by "tarnished goods," but they are accessible to genuine spiritual ideas.

THE CHRISTIAN HIGHWAY

Tune, "National Hymn" ("God of Our Fathers")

I

Come unto Me, The Highway of your God,

All ye that labor, I will give you rest;
My yoke is easy, and My burden best;
Come unto Me, The Highway of your God.
We come to Thee, Thou Highway of our God.

Thou art The Way, The Truth, The Life, The Flame,
Our Fathers came, they were not put to shame;

We come to Thee, Thou Highway of our God.

II

Follow ye Me, The Highway to your God,
I've trod the Way, the true, the living Way,

I've made the Way, the way that leads to day,

Follow ye Me, The Highway to your God.
We follow Thee, Thou Highway to our God.

We'll go the Way, the true, the living Way;

Help us to walk the Way that leads to day,

We follow Thee, Thou Highway to our God.

III

Learn ye of Me, The Highway from your God,

He loved the world, and gave His Son to save,

Believe in Me. Be meek in heart. Be brave.

Learn ye of Me, The Highway from your God.

We learn of Thee, Thou Highway from our God,

Teach us to pray as Thou art wont to pray,

Teach us to live as children of the day,

We'll learn of Thee, Thou Highway from our God.

IV

In Me abide, The Highway in your God,

I am in you, My Father is in Me,

God's life in Me, in you My Spirit see,

In Me abide, The Highway in your God.

Thou art the Vine, Thou Highway in our God,

In us abide, in Thee is all our good,

Live Thou through us, the branches drink Thy blood,

In us abide, Thou Highway in our God.

V

So send I you, The Highway of your God,
Sons of the Light, who know the joy of day,

Hand on the torch, help others find the Way,

So send I you, The Highway of your God.
High calling this, Thou Highway of our God,

Who can respond? But Thou dost us command,

We will obey with Thee at our right hand,

Nor turn aside, Thou Highway of our God.

—Wilbert W. White

The Biblical Seminary, New York

WHAT BLOCK-BOOKING MEANS TO YOU

By William H. Short, Director,
Motion Picture Research Council

1. Do you know that movie exhibitors generally have to buy their pictures in large blocks—on the principle of "all or none"—whether or not the pictures are the kind they and their patrons desire?

2. Do you know that this is what "compulsory block-booking" means?

3. Do you know that your exhibitor has to buy these blocks of pictures for the most part without seeing them, or knowing what they are going to be—before they are even planned, and months before you and your children see them on the screen?

4. Do you know this is what is called "blind-selling"?

5. Do you know that the claim to the

effect that exhibitors do not have to buy their pictures in large blocks, "sight unseen", is either mere quibbling and pettifoggery, or is based on incorrect information?

6. Do you know that this trade practice of block-booking and blind-selling takes away the right of your community to select its own films, and gives autocratic power to the producers to force into it whatever they care to make?

7. Do you know that this autocratic system of block-booking and blind-selling defeats the efforts of your local film council to get the best films into your community, and to keep out those you don't want your children to see; and that you will stay defeated until block-booking and blind-selling are ended?

8. Do you know that the same people who have been responsible for the character of films during recent years are still in control at Hollywood and New York, and that so long as block-booking and blind-selling last they will continue to be the dictators of what films shall come into your community?

9. Do you know that block-booking and blind-selling establish and maintain a monopoly of the "Big Eight" producers that prevents high class independent films from being produced in competition with their output?

10. Do you know that defenders of compulsory block-booking and blind-selling insult your morals and intelligence by arguing that if you had freedom to select your own films you would choose only the sensational and salacious; and that this autocratic marketing system is necessary in order to compel you to take any decent pictures at all along with the bad?

11. Do you know that the motion picture art rightfully belongs to all the people and that monopoly of it is as offensive as would be a monopoly of the art of painting, of sculpture, of music or of printing?

12. Do you know that in England compulsory block-booking and blind-selling were forbidden by Parliament as long ago as 1927?

13. Do you know that this was done by requiring the trade showing of motion pictures before they could lawfully be offered for rental, and by limiting the life of rental contracts to six months?

14. Do you know that, with our system of Federal control of interstate commerce, the only way compulsory block-booking and blind-selling can be got rid of in the United States is by Federal legislation?

(The above article was written shortly before the lamented death of Dr. Short.)

A GREAT BIBLE CLASS ON THE AIR By Edw. L. Wertheim

What is probably the largest Bible Class in the world, with an attendance estimated in millions, will be conducted for the fifth consecutive year by the Rev. Frederick K. Stamm, starting on Sunday, Aug. 4. While the leading popular Bible Classes in communities of the nation have a maximum attendance of 2,000, the radio makes it possible for Mr. Stamm's unique Bible Class to be attended by millions. For Mr. Stamm will teach the Bible through the medium of the NBC-WJZ network of 36 stations every Sunday afternoon for a period of three months from 1.30 to 2, Eastern Daylight Time. The title of this radio series is "Highlights of the Bible."

Though Mr. Stamm cannot see his students as he speaks to them on the significance of the Bible in modern living, he has come to know many of them intimately through the countless letters that come to his office and to the broadcasting company. He knows that in his class are men and women living in the 48 states, Canada and Mexico, and that passengers on ocean liners and in automobiles, convicts in prisons and shut-ins in hospitals frequently attend. They are people of all faiths and denominations, of every type and social level. It is the knowledge that many of

them are learning about the Bible for the first time that gives Mr. Stamm particular satisfaction.

"When I am on the air, I try always to think of the great varieties of people who are listening in," he has said. "These people are not interested in denominations or sacraments or the ornaments of religion, but in its essentials and its relation to their every-day experiences. Religion must not be a thing apart, but must have something to do with life and conduct and general attitudes. From the letters I have received, I am convinced that the Bible still has power to stir the deepest emotions of the human heart and makes its appeal to the highest intelligence."

Another feature that makes Mr. Stamm's Bible Class distinctive is a Personal Problem Department which offers advice and help to those faced with serious problems. Men and women who hesitate to talk with some one they know about their difficulties are quick to unburden their souls to a sympathetic stranger. Last season, 15,000 letters asking for help were received and personally answered by Mr. Stamm.

The keynote of Mr. Stamm's radio technique is simplicity. "I have discovered that all sorts of people like a simple gospel," he says, "and by a simple gospel I do not mean one that strikes no fire or destroys no conventions. I mean one that goes home to the conscience of people and makes its appeal to the intellect and heart alike. I don't always start from a Bible passage, but from life, and find its parallel in the experiences of men and women in the Bible. This is no day for froth. One must find the truth and speak it clearly and cogently, and let it do its work. I find when I do this, that alike the professor of philosophy, the student of theology and the cowboy who roams the ranges finds it worthy of acceptance. I never talk down to a radio audience. I assume their intelligence and their hunger for the best. I don't shout at them or indulge in spread-eagle oratory—just plain talk straight from a man who is intensely interested in what he has to say."

Mr. Stamm's nation-wide Bible Class of the Air is arranged by a National Committee, of which C. Walter Nicols is chairman. Mr. Stamm is minister of the Clinton Avenue Community Church in Brooklyn, New York, and the author of "Through Experience to Faith," written in 1932. He speaks frequently before college and university students and has written articles for many of the leading magazines.

REV. G. HAFNER'S 40TH ANNIVERSARY

Portland, Oregon's, oldest clergyman, in point of continuous service to one congregation, was surprised July 7 with a reception on the 40th anniversary of his local pastorate. He is the Rev. Gottlieb Hafner of our First German Church of Portland, who began his ministry there July 7, 1895, exactly 40 years ago. All four Reformed Churches in Portland and vicinity adjourned their services for the celebration, as the local First Church is the mother Church of Reformed work in this region, Mr. Hafner having assisted in the organization of Second, Third, and Hillsdale Churches.

The Rev. Mr. Hafner was born Dec. 18, 1865, at Baden, Germany, and received religious instruction at home and in the Lutheran Church, in which he was confirmed. Late in his teens, through contact with irreligious people, the future minister became an atheist. On Mar. 4, 1886, in Geneva, Switzerland, he reaccepted the teachings of Christianity and a year later entered the Evangelical Ministers' study for the ministry, completing college and seminary work in 5 years. He learned French, Italian and English and studied in Latin, Greek and Hebrew, so he could read the Bible in the original. He received a call from Kamarou, Africa, but the mission board doctors refused to grant him a health certificate to live in a tropical

climate. The next call was from the Reformed Church in America to work in Oregon or California. He arrived in Portland July 6, 1892, where he was greeted by Dr. John Gantenbein, founder (in 1874) and pastor of the local Church. His second Sunday in Portland, he preached in a rented Church in Albina. Later he was sent to Washougal, and 40 years ago, was called to the local pulpit. The \$80,000 edifice was dedicated in May, 1912.

Rev. Mr. Hafner found 60 members when he arrived. He now has more than 200, after having given away enough to make 3 other Churches. He baptized, confirmed and married many of the leaders in the other Churches. In the early days he used to peddle his way on his bicycle to the Columbia Slough (Second) Church, and often preached while wet to the skin. He walked 11 miles out from Oregon City one time to perform a wedding. Despite hardships and exposures he has not been sick a day in the 40 years. He was married 38 years ago and has two children, Mrs. Robert E. Baker and Paul Hafner.

A reception in the Church parlors followed services in the crowded auditorium. Mr. Edward Bohlman presented the pastor with a purse, the gift of his friends, and Mrs. Lydia Kunz, president of the Ladies' Society, presented Mrs. Hafner with a bouquet of carnations. Revs. A. F. Lienkaemper and Geo. F. Zinn, and Elder Martin Massinger spoke, and the male and mixed choruses sang. Mrs. Bertha Hein presided, and all vied in doing honor to this faithful man of God.

DR. BAIR'S SILVER ANNIVERSARY

The 25th anniversary of the ordination of Rev. Lawrence E. Bair, D.D., to the Christian ministry was celebrated in the First Church of Greensburg, Pa., Friday, July 5, and Sunday, July 7. These services, conducted by former assistants and friends and brother ministers in Greensburg, were stately tributes to the high calling of the ministry in our day. Dr. Bair's request to those who prepared the services was that they should not center around him personally but rather should exalt the ministry and the work of the Church.

The anniversary program began on Friday evening, July 5, at 5.30, with a banquet. To this banquet Dr. Bair had invited his former assistants, the ministers of Westmoreland Classis and the ministers of Greensburg. About 75 were present. An unique feature of this banquet was that there was no speeches. Dr. Bair said he wanted to have a banquet after his own heart, and so he did. At 7.30 an impressive service was held in the Church auditorium. Rev. Charles D. Rodenberger, a former summer assistant to Dr. Bair, conducted the service. Dr. Allan S. Meck, a classmate of Dr. Bair, preached a masterly sermon on the theme, "What the Pew Has a Right to Expect from the Pulpit." After the sermon various tributes broke out in spite of Dr. Bair's request that the services should not be personal. A beautiful expression of appreciation was tendered to him by Elder James Hughes. The consistory spoke their appreciation, and Mrs. Kunkle, on behalf of the Missionary Society, presented him with a life membership in the W. M. S.

The anniversary services were continued on Sunday. The first service was held at 10.45 A. M. at which Rev. Paul C. Scheirer, a former summer assistant, presided and Rev. E. O. Butkowsky, a former summer assistant, preached the sermon, "Among the Crowded Ways—An Apostle." In spite of warm weather the Church was crowded with members of the congregation and friends who had journeyed to Greensburg for the occasion. At 2.30 P. M. a beautiful out-door anniversary service was held at St. Clair Park. At this service the ministers and congregations of Westmoreland Classis were represented. Rev. E. C. Eroh presided and Dr. F. C. Seitz, pastor of Second Church, Greensburg, preached the sermon, "A Brother Minister in the

Gospel." The choral society of Greensburg, under the direction of Mr. David L. Miller, presented the music. In the evening, at 6.30, Union Vesper Service was held, at which time the community Churches united in honoring Dr. Bair's 25th anniversary. Rev. Charles N. Shindler presided and Rev. W. J. McMichael, dean of the Greensburg pastors, preached the sermon on "The Church of God, the Joy of His People." All the services were impressive witnesses to the exalted office of the minister and the work of the Living Church. Many splendid greetings came to Dr. Bair from leaders in the Church and his friends in the ministry, testifying to his unique ministry.

Our brother in the Lord has given a good account of the stewardship of his many talents. He has garnered from every field of learning and laid his garnered treasures at the feet of his Lord. He has revealed a wisdom of heart which endears him to his many friends and enables him to deal sympathetically and helpfully with people's problems. He has made a permanent contribution to the thought of the Church. His writings and his speech have stimulated many avenues of activity in the Church.

The following are pastoral statistics of Dr. Bair's ministry: Number of baptisms administered, 1,329; number of members received into the Church by confirmation, 997, by certificate, 385, by reprofession, 193, a total of 1,575; number of marriage services performed, 445; number of funerals conducted, 430.

His faithful companion during most of these 25 years has been his wife. Mrs. Bair has lovingly carried the responsibility of a fine Christian home and has been devoted to all the work of the Church. She shares with Dr. Bair, on his anniversary occasion, the congratulations of many friends.

—E. O. B.

SUMMER CONFERENCES

Tiffin Summer School

The conference for Ohio Synod for the first time last year combined leadership training with missionary education. There were 230 delegates at this first conference offering the combined program. This year's program scheduled for the ten days from July 29 to Aug. 10 is rich in possibilities for personal development and growth in leadership. Available courses offer a wide variety. Workers with Primary children, Juniors, Intermediates, Seniors, Young People or Adults will find new inspiration. Such general courses as "The Art of Teaching the Christian Religion", "Christian Life in the Growing", "The Old Testament", "Life of Christ", "Prophet Pioneers", "Dramatization and Pageantry" are offered. Those particularly interested in missionary education will find of interest such courses as, "The Home Mission Enterprise", "The Missionary Program of the Church", "Our Latin American Neighbors", and "Christian Youth in Action".

Leaders will include: Miss Catherine Alben, Director of Religious Education, First Presbyterian Church, Cleveland, O.; Rev. Theodore P. Bolliger, D.D., Superintendent Department of the North West, Board of Home Missions, Madison, Wis.; Rev. E. Earl Engle, pastor, Massillon, O.; Miss Ruth Heinmiller, Secretary of Girls' Guilds and Mission Bands of General Synod, Cleveland, O.; Rev. William F. Kissel, pastor, East Canton, O.; Mr. Charles M. LeGalley, Secretary Department of Missionary Education, Philadelphia; Rev. Walter B. Leis, pastor, Hamilton, O.; Miss Florence A. Martin, Director of Weekday Schools of Religion, Dayton, O.; Mr. A. G. McQuate, General Secretary Y. M. C. A., Tiffin, O.; Rev. Frank A. Shults, General Secretary Montgomery County Council of Religious Education, Dayton, O.; Rev. Fred D. Wentzel, Director of Leadership Training, Philadelphia; and Mrs. Naomi Werkheiser, graduate of Boston School of Religious Education, Coplay, Pa.

HOME AND YOUNG FOLKS

Junior Sermon

By the Rev. Thomas Wilson Dickert, D.D.

"I GO A FISHING"

Text, John 21:3, "Simon Peter saith unto them, I go a fishing. They say unto him, We also come with thee."

Fishing has been not only a pastime but also an occupation for thousands of years. Fish are mentioned in the first Chapter of Genesis, where God said, "Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the birds of the heavens, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth."

In the story of Jonah we read about the unusual experience that Jonah had with a big fish, one that no modern fisherman would wish to have. Jonah was swallowed by the great fish, and after three days the fish deposited him safely on the land. This story has added significance for us, for St. Matthew quotes Jesus as saying, in answer to the request of the scribes and Pharisees, "Teacher, we would see a sign from thee," "An evil and adulterous generation seeketh after a sign; and there shall no sign be given unto it but the sign of Jonah the prophet: for as Jonah was three days and three nights in the belly of the whale; so shall the Son of man be three days and three nights in the heart of earth." Although this may have seemed like foolish talk to the unbelieving Jews, to us it means much, for everything was fulfilled that Jesus had mentioned.

Fishing has much to do with the beginning of Jesus' ministry and the founding of the Christian Church. The first four disciples whom Jesus called were fishermen. St. Matthew tells us the story in a brief but interesting way: "And walking by the sea of Galilee, he saw two brethren, Simon who is called Peter, and Andrew his brother, casting a net into the sea; for they were fishers. And he saith unto them, Come ye after me, and I will make you fishers of men. And they straightway left the nets, and followed him. And going on from thence he saw two other brethren, James the son of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets; and he called them. And they straightway left the boat and their father, and followed him."

And we must not forget that three of these fishermen, Peter, James and John, became, as it were, the inner circle among the disciples, for they were privileged to go with Jesus and to witness the most sacred experiences of His ministry, namely, the raising of Jairus' daughter, the transfiguration, and the agony in Gethsemane. And Andrew also played a prominent part in the circle of the disciples.

A little story by Mrs. Annie Trumbull Glosson, in "Fishin' Jimmy," fits in here very nicely: "They told me of a little French Canadian girl,—a poor, wretched waif, whose mother, an unknown tramp, had fallen dead in the road near the village. The child, an untamed little heathen, was found clinging to her mother's body in agony of grief and rage, and fought like a tiger when they tried to take her away. A boy in the little group, attracted to the spot, ran away, with a child's faith in his old friend, to summon Fishin' Jimmy. He came quickly, lifted the little savage tenderly, and carried her away. No one witnessed the taming process, but in a few days the pair were seen together on the

margin of Black Brook, each with a fish-pole. . . . For weeks he kept and cared for the child, and when she left him for a good home in Bethlehem, one would scarcely have recognized in the gentle, affectionate girl the wild creature of the past. Though often questioned as to the means used to effect this change, Jimmy's explanation seemed rather vague and unsatisfactory. 'Twas fishin' done it,' he said—'only fishin'; it allers works. The Christian religion itself had to begin with fishin', you know'."

One day Jesus was standing by the sea of Galilee, and a great crowd of people gathered around Him. He saw two boats by the side of the lake, out of which the fishermen had just come after spending the whole night in fishing, and now they were

THE GAME OF LIFE

All play the varied game of life
With chance to win or lose;
The game goes on from day to day
To baffle or amuse.

Some play the game with confidence,
Some paralyzed with fear;
Some play with high expectancy,
Some fail when victory's near.

Some play it nervously and fast,
Some stack the cards to cheat;
Some play to pass the time away,
Some white-faced meet defeat.

Everyone must play the game
For better or for worse;
All will find the game of Life
A blessing or a curse.

Play well, my friend, the game of Life,
No matter how you fare;
Play on, play hard and play to win,
But always play it square!

—Grenville Kleiser.

washing their nets. Jesus stepped into one of the boats, belonging to Peter, and asked him to push out a little from the land. Then Jesus sat down and taught the people out of the boat.

When Jesus had finished His talk, He told Peter and the other fishermen to row out into the lake and to let down their nets to catch fish. Peter said to Jesus, "Master, we toiled all night and took nothing; but at thy word I will let down the nets." Peter was an old fisherman and knew that the night was the best time to fish, but he did not say to Jesus, as men often do in word or in deed, "If you can not catch anything at night, there is no use in trying it in the daytime."

But the fishermen obeyed Jesus. Then something wonderful happened: they caught so many fishes that their nets were breaking. They called the other fishermen to bring their boats and help them. They filled both the boats with fishes so that they began to sink, but with the help of Jesus they brought them safely to land. They had never caught so many fishes in one catch before. Peter was so affected by what had happened that he fell down at Jesus' knees, saying, "Depart from me; for I am a sinful man, O Lord." But Jesus said to Peter, "Fear not; from henceforth thou shalt catch men." It was because Peter and his friends obeyed Jesus that they had such wonderful success. Obedience is one of the most important things in life.

After this many things took place. Jesus finished His ministry, was crucified, dead and buried. This was a great disappointment to the disciples. Their hopes were dashed to the ground. They had seen the risen Lord, but there were moments of doubt regarding their future. They were without a leader and without a program, and did not know what to do.

The angel at the empty tomb had said, "He goeth before you into Galilee; there shall ye see Him, as He said unto you." Within eight or ten days after the resurrection they were back at the sea of Galilee amid the familiar scenes of their fishing days. The boats were tied to the shore and the sea looked very inviting. Some of Peter's old spirit came back and he said, "I go a fishing." The others said, "We also come with thee." Soon the boat pushed off with seven disciples in it, and they were fishermen once more.

This was the best thing they could do, for fishing keeps the hands busy and relieves the mind from the stress and strain of care and trouble. They spent the whole night in fishing, but caught nothing, as they had done before. Toward dawn they discerned a strange figure on the shore. They did not at first recognize Jesus in the early twilight, but after He had told them to cast their net on the right side of the boat and they drew it up full, John cried out, "It is the Lord," and Peter, girding his coat around him, plunged into the sea and swam ashore. Jesus had prepared a breakfast and the disciples were soon all ashore with the Master partaking of the meal, and relations of full faith and fellowship were restored.

Then took place that wonderful incident when Jesus gave Peter an opportunity of being restored to proper relationship to his Master, cancelling the threefold denial of which he had been guilty, by means of the threefold assertion of his love and loyalty, crying out, "Lord, thou knowest all things; thou knowest that I love thee."

Jesus reminded Peter of the great work He had for him to do—"Feed my sheep," "Feed my lambs." He had told him, "From henceforth thou shalt catch men." His great work began on the day of Pentecost, when he brought three thousand souls into the Church, a greater catch than he had ever made while a fisherman, and did not end until he laid down his life for his Lord.

WHY RIGHT HAS GONE ASTRAY

Some wonder what we're coming to
As down life's path we go;
Some wonder if we're trying
To strengthen and to grow.

Or, are we merely drifting
With naught of that or care;
No vision of a worthwhile goal—
Just drifting anywhere?

Devoid of any interest
In the higher walks of life;
Satisfied to let ourselves
Drift on in ways of strife.

For wrong can mean no other way
Than roads we shall regret;
Every road of wrong we'll find
With ugly thorns beset.

Too many folks are slipping off
The straight and narrow way;
Too many folks indifferent
To laws they should obey.

Too many folks not knowing
What's going on in town;
Too many grown ups ready
To drag the youngsters down.

Too many people in saloons,
Too many after dope;
Too many people in the dark
Are satisfied to grope.

Too many parents sleeping
Who should be wide awake;
Too many lads and lassies
The righteous paths forsake.

Too many swearing people,
Too many mock the Church;
Too many glad to roost upon
The loafer's idle perch.

Too many loafers on the street
Who'd rather beg than work;
Too many chiseling people
Who only scheme to shirk.

Too many asking charity—
Too many averse to earn;
Too many folks too trifling
The thrifty ways to learn.

Too many folks applauding
Nastiness on the screen;
Too many folks rejoicing
In anything obscene.

Too many children not controlled
Or under parents' care;
Too many children lack respect
For elders everywhere.

Too many men in business
Who often thwart the truth;
Too many bad examples set
And seen by keen-eyed youth.

Too many people talk about
The trifling faults of folk;
Too many folks rejoicing
To work in gossip's yoke.

Too many teachers in our schools
Who fail to be sincere;
Too many smoking cigarettes,
Too many drinking beer.

Too many people laugh about
The burdens they should bear;
Too many folks of righteousness
Have little thot or care.

Too many avaricious folks—
Too many think of pelf;
Too many hate their neighbors—
Too many think of self.

Too many folks lack courage
To do the things they should;
Too many folks lack interest
In amplifying good.

Too many folks are lukewarm
In work they have to do;
Too many teaching doctrines
That simply are not true.

Too many folks, professionals,
Who drink and lose their way;
Then of course are not concerned
In what they do or say.

Too many only pray for selves
And not the other fellow;
Too many folks when tests are made
Show a streak of yellow.

Too many guzzling "highballs"
With excuse that it's the style;
Too many folks unwilling
To go the "second mile."

If ev'ry one who goes to Church
Would do the best he knew,
Conditions would be set aright,
That now are all askew.

—Harry Troupe Brewer.

Hagerstown, Md.

It is a somewhat remarkable fact that while all the soldiers of the British army bear arms, only the Highlanders bare legs.

"I'm glad I'm not a snake," said Sammy.
"Why?" asked his dad.

"Because when a snake has a stomach ache, how does he know whether it's a stiff neck or what it is?"

LEARN TO RELAX

In these days of physical and mental strain it would be well for people to practice the art of relaxation. Five minutes daily complete relaxation will bring very beneficial results.

The method is simple. Lie flat on the back, with eyes closed. Give a mental order to each part of the body to relax. Go over the body in this way several times. Give special attention to the neck muscles.

Next relax the mind. Let go of every plan and problem. Think nothing in particular. If you must think, see imaginary pictures of a slow-moving sail-boat on a tranquil sea, or of gray clouds moving lazily across a blue sky. Be a jellyfish and for the time dismiss all active thought and responsibility.

Complete mental and physical relaxation is Nature's greatest recuperative agent.

—Grenville Kleiser.

A BOY AND HIS DOG

(A "Hillside Meditation" given Aug. 15, 1934, at Camp Kanesatake, Spruce Creek, Pa., by the Rev. I. George Nace.)

In the stillness of the evening, as we gathered here for quiet and meditation at sunset the other day, some of us noticed, and watched with keen interest, a boy and his dog come into view, seemingly from nowhere, on yonder hillside. As the boy moved from place to place, so did the dog. In every move and every moment the dog was close to the boy, now behind him as if in watchfulness; now beside him as an understanding companion and friend; then again leading the way; but ALWAYS CLOSE BY. With rather strenuous effort the boy struggled up the steep side of the hill, and there sat down to look, and listen, and dream, while the dog lay down beside him, contentedly waiting and watching until the boy, of his own free will, once more was ready to go on his way. As the boy sat there he took up stones and threw them, one at a time, into the placid stream below, each stone creating wavelets and ripples which, in ever increasing size, moved out until they touched the shore on either side, radiating as it were an influence both from the boy and the dog at his side.

As I looked upon this scene over there on the hillside, it came to have the value of a parable for me. I have thought of that boy and his dog as the symbol of a presence,—close by, constant, ever ready and helpful. A presence of which the dog would now be conscious, then again unaware; but a presence which was always there, even as the boy and his dog again passed on into the evening shadows and darkness was seeping down into the valley below.

So I love to think of ourselves as we go along life's way, from the time we come upon life's scene until we fall upon sleep. Evermore there is an Unseen Presence, call it Spirit, call it Father, call it God, or what you will—a Presence within and yet beyond all visible things—a Reality, as Canon Streeter calls it, but the most real of all realities. Not an imper-

sonal principle of the moral order is it, but a Self. Sometimes this Presence is, as it were, behind us, not within our view, giving us courage, urging us onward and ever upward when we hesitate and pause, perhaps in fear or in confusion. Then again this Presence is beside us as our Companion on the way, as a Friend to cheer and delight us, taking from us that sense of loneliness which sometimes envelops us. And then this Unseen Presence seems to be ahead of us, leading in the way we would go, guiding us, and pointing out for us the path that leads and lures us on and on and on over the horizon to our HOME.

Indeed, there is nothing in the whole sweep of our life that is not affected and vitalized by this Presence—God. Do we need to be urged to good behavior and high living? In His Presence we find such an urge. Again, it may be comfort we need, life's burden having become heavy. In His Presence there is a strength that can lift the burden, and speak peace to our souls. Sorrow, like a cloud, may hang over; but with His Presence we can find the rift through which we see light. Is it something bitterly regretted in our life, something we know cannot be undone? Is it temptation so subtle that we feel ourselves slipping? Or is it insight into the meaning of life, its problems that perplex us, and its portents for the future? Is it searching criticism, and perhaps action we need regarding our social order, our economic condition, or our religious life? In the Unseen Presence of our Father God we find an answer to all such things.

This Unseen Presence becomes in a very real sense the Gibraltar of our Christian life. It becomes the very touchstone of our character. Just as the musician forever makes us think of music; as the artist reminds us of beauty, so our impact upon life round about, as well as our own joy and satisfaction in life, are determined by the degree to which we are conscious of the Unseen Friend, Companion, Guide, and Father. Look at a man like Kagawa of Japan. You cannot be with him, but that you catch a sense of the nearness of this Unseen One in his life.

And what a need there is for us to realize the presence of this Unseen One in the world today, when the whole of life seems to be swept by changes! Indeed, we find it hard to maintain ourselves without this Presence. Those who are seldom or never conscious of His nearness find the way steep and difficult. Many lose it entirely, and land in despair and defeat. Witness the tragedies of the world.

Nor can we as leaders hope to make much of a dent upon the lives we contact without a keen sense of this Unseen Guide and Leader. Yet this is our task—in all we say and do and are to make others conscious of this Unseen Power. Just as the stones, which our boy threw into the stream, sent forth their influence to yonder shores, so our task as leaders is to make God's Presence reach the far-fringes of human existence. Jesus said, "Let your light so shine" that men may see and know the Father. Why have a candle and put it under a bushel, making it impossible for men to see the light and be guided?

In so far as we are conscious of His Presence, and send out His influence and power through our lives, will our personal problems, and those of the world, become disentangled; lives will be changed and communities transformed into what Josiah Royce spoke of as "The Beloved Community", for which we pray when we say, "Thy Kingdom come".

All this may sound like mystic platitudes. It may seem too simple. I challenge you, as you return to your homes, to your communities, and to your tasks, to carry with you in memory the picture of that boy and his dog, and the parable which it has become for us.

THE PASTOR THINKS

That Church organizations should not expect the membership to support their causes if their organizations are not loyal supporters of the causes of the other organizations.

—Now and Then

THE STORY OF A GOSLIN

"Gander dear, why so sad? Your feathers have lost their luster and your step its buoyancy."

"Oh, Aunt Goosum, our baby has been kidnapped and we are not prepared to give a ransom, for we will not be rich enough until New Year's."

"But, Gander," said Aunt Goosum, "perhaps the poor little dear has gone to sleep under a dock leaf or a bush, or wandered off and lost its way. You know children are so venturesome."

"No, if that was the case," said Gander, "we would have quacked and quacked, sissed and sissed and she surely would have heard us."

"No, Aunt Goosum, Mother Goose was out with little goslet trying to teach it to pick up the right kind of tit-bits in the grass and in the road and also to do the goose-step in a dignified way, when a great hand lifted our baby and bore it away."

"Well, you know, Gander," said Aunt Goosum, "it was such a little thing that those good folks thought it might die from the cold. You know it did not have the deep feather covering you have, so they took it into their home for a day or two."

"Why, Aunt Goosum, did they take our baby? We could have kept it warm. We could have taken turns keeping it under our wings and we could have snuggled close to each other and in that way our little one would have been warm and comfortable."

They waddled along and quacked among themselves and mourned. Their quacks were so mournful, so pitifully sad at the loss of their dear and only goslin. They were sure it was dead, for there were dogs and cats in the house as well as children. It was so soft and tender and could be so easily hurt.

"O, they would never see their baby again." So instead of the "Swan Song" it was "The Dirge of the Goslet."

Confabs and conventions were held daily, but it was all "quack", for the people of the house by this time were talking of the delicious stew they had. At this thought the dirge would be sung again.

So this sorrow went on for days, when one sunny morning the Goose family and relatives were taking their morning stroll, even though sad, when down the path came their little lost child.

Oh, such quacking and wacking and ricking. They billed it and billed it; that is, they kissed it. Such necking was never seen by the eyes of man. First the parents and then the relatives. They danced and capered around it. Yes, the dance far surpassed the "Turkey Quadrille".

"O, the joy of the return of our little one." The Dirge was turned to quacks of joy and thanksgiving.

They all quacked in chorus. "Oh, they did not eat you then?" A "siss" from the Gander showed his contempt for such a remark, for was she not there?

The little goslin said, "No, they did not eat me or hurt me. Such a lovely lady and such a dear little boy. They put me in a basket so soft, just like the down under mother's wings, wrapped me up and placed me where it was warm and gave me such nice things to eat."

"The little boy came to see me many times and wanted to hold me, but the lady told him I was too soft and tender and he might hurt me and that she had brought me in because my parents and relatives were so big and awkward, she was afraid they would hurt me."

"So this morning, it was so bright and sunny the lady thought it would be all right to let me out to be with my parents again."

"She picked me up and cuddled me up to her face and said, 'You are so sweet and downy, but we must give you to your Goose Mother today.'"

So the Goose family waddled off, keep-

ing close to their little one and as they went they sang their joyous song:

"Quack, quack, quack,
Our baby has come back;
Rack, rack, rack! Wack, wack, wack!"
—E. Gray

Bobby had just returned from school. "What did you learn today, Bobby?" asked his father.

"Grammar."

"What sort of grammar?"

"Well, daddy, I learned that cats and dogs are common hounds, but you and I are proper hounds."—Tid-bits.

The Family Altar

By Dr. Edward H. Wessler

HELPS FOR WEEK OF JULY 29-AUG. 4

Golden Text: "Thou shalt worship the Lord thy God, and Him only shalt thou serve." Matthew 4:10.

Theme: Josiah (A Religious Reformer).

Monday: A Great King

II Kings 22:1-7

Josiah did what was right in the eyes of the Eternal. This is a noble and high ideal for any king or leader. Rulers and leaders occupy positions of great influence. The eyes of many are upon them. The old saying—as the rulers or leaders, so are the people whom they rule or lead—does not miss the mark very far. The source of Josiah's greatness lay in his seeking to do what was right in the sight of the Lord. Greatness is a by-product that comes out of a way of living. The influence of this king's greatness is undoubtedly to be seen in what that other statement holds before us—"No audit was ever taken of the money thus handed over: the men acted honestly." Such honesty and confidence mark a high ideal of living. Man sometimes forgets that although he has no foreman, or superintendent or accountant to check up on his doings, there is One who does check. Josiah remembered that. So he did what was right in the sight of the Lord. Josiah's servants had caught the spirit of their great leader and did as their noble leader did.

Prayer: Help us, O God, to ever remember that Thou art good. Remind us in our daily experiences of Thy loving kindness. Make these tastes of Thy love to us so to work in us that we shall love Thee and daily strive to live as those doing what is right before Thine all-seeing eyes. Amen.

WHIP-POOR-WILL

"Who wants to 'Whip-poor-will'?" I asked,

"He's neither bold nor daring;
By day he hides in yonder wold,
By night the meads he's sharing
With all his many feathered friends—

His voice in strife he never lends."

"Who, who?" I asked a wise old owl,

Who closed his eyes while thinking;

"A-who, a-who" was all he said,
But kept his eyes a-blinking,
As if he knew, but would not say,
Lest dire misfortune came his way.

'Twas then a bird with crescent white,

With brown and buffy feather,
Cried out, "Why I am 'Whip-poor-will'!

No matter what the weather
It's 'Whip-poor-will' I pipe at night—

My mate calls, 'Whip-poor-will,
Good-night!'"

—Ambrose M. Schmidt, D.D.

Tuesday: A Great Book

II Kings 22:8-13

In that day these Hebrews did not have a Bible as we have one today. But they did have a law-book that represents a part of our Bible of today. It had, however, through lack of use become lost and forgotten. The workmen renovating the temple had possibly, in removing the rubbish, come across it. It was a lost book until this finding of it. The reading of it before the king immediately interpreted for him the experience he and his people were passing through. He said, "Now I see what this experience means that we are going through. It is a blaze of anger from the Eternal that flames against us, because our fathers have not obeyed the words of this book." It was for Josiah a great book. It interpreted life for him. It helped him see his relationship to his God. It put him on the right track.

The Bible is in too many homes a lost book today. Many rulers and many individuals have not yet learned what Josiah and his people learned in their day, that the Bible interprets life and life's experiences for us. It puts us on the right track.

Prayer: Unfold in us, our Father in heaven, as we read our Bible, a greater appreciation of what is there given to us. So teach us to use this wisdom and understanding that we can also say—it is a light unto us in the pathway of life. Amen.

Wednesday: A Great Reformation

II Kings 23:1-5

As Josiah and his people read the book of the law found in renovating the temple, they learned that God, the Eternal, is a covenant God. That is, this book in which God spoke to them, contained covenants or compacts already drawn in which God makes certain promises with certain conditions laid down. These covenants, or promises of God, are ready for man to accept. The acceptance of them on the part of man makes him a channel of the power of God which is almighty power. Here is the source of every real reformation. Josiah found that source and used it. The result—a great reformation successfully carried out. A great reformation is one in which sin and evil is put to rout. The nations of our day or any day will not have a great reformation until they find this power. It is ready for them, waiting for them, has been waiting these 1900 years and more. Reformations in the lives of individuals are accomplished in the same way.

Prayer: Show us more clearly day by day, our Father in heaven, the reasons for our weakness in putting sin out of our life. Let the mistakes of our attempt to do it in our own strength cause us to turn to Thee with covenants ready, which offer us almighty power. Amen.

Thursday: A Great Feast

II Kings 23:21-23

A reformation like that of the King Josiah brings a rich fruitage whether it be the reformation of a nation or an individual. One of its fruits is this, it brings a rich fellowship. Now a party in a covenant, or a compact, which he and his people have confirmed, no longer rules alone. He and God together rule this people. The covenant has brought God into the situation as a party in what goes on. This makes a fellowship. With Josiah it worked itself out in a great feast in honor of the Eternal God. It brought back old and forgotten relations. It established new foundations. It renewed in the lives of the people things vital in a right relationship with God. Working together with God in a covenant is one of man's great privileges. It opens man's eyes to things he did not see before. It leads him to see what the psalmist saw when he said, "Thou preparest before me a table in the presence of mine enemies." It was a feast God had prepared that Josiah's reformation led him to.

Prayer: We praise Thee, O God, for the

great things Thou has prepared for us. Life is confronted with a great feast of good things. Fix our eyes and minds upon these good things until we shall rejoice in them and glorify Thee. Amen.

Friday: A Great Guide
Psalm 119:105-112

Man learns eventually that he is in a world in which there is much darkness, even though there is a sun that shines upon our world so brightly. There is the darkness as to what it is all about in a world like this; the darkness of what is real and what isn't; the darkness as to what is truth and what isn't; a darkness about God, about life, about a hereafter. Just what is what, man asks himself as he stands and looks on.

God in His mercy has sent into this darkness a great light. He would not have man struggling in darkness without a light. His word has come to man as the great light. The psalmist found it so in his day. He could say, "Thy word is a lamp unto my feet, and light unto my path." He found the word of God a light that did not fail him. It showed him snares he otherwise would not have seen. The experience of walking in this light brought rejoicing into his heart. Truth is the great light. Evil is darkness. The light of truth is the only power that can expel and banish the darkness of evil and sin.

Prayer: Lead us into truth, O God. Teach us how to drive out evil by exposing it to the light of the truth. Make Thy word unto us ever more and more a light, by giving it unto us to see the simplicity of truth as it is revealed to us in Thy Word. Amen.

Saturday: A Great Helper
Psalm 43:1-5

This yearning of the singer who wrote this psalm pictures to us an experience not so unlike our own. His words touch responsive chords in our hearts. They stir us to a similar yearning. Harassed by enemies and pained by bitter grief he is ready to throw his whole cause into the hands of God, trusting that there it will be in the hands of a just judge.

It is a great day in the life of any man when he has given up trying to plead his own cause before the enemies of life, when he throws himself entirely upon God, and cries out, "Deliver me from deceit and injustice." The entanglements of this life are more than man with his wisdom and understanding is able to cope with. But every experience is a touch of the living God, and if we will but follow the lead of the touch we shall find a great helper. Many lives of sadness might as well be lives of praise and rejoicing. The way is open and the helper is ready.

Prayer: Forgive us, O God, our slowness to grasp Thee as the great helper. Teach us the great lessons of life that are before us every day in daily living. We are too prone to want to pass them by rather than learn what they have to say to us. Help us to see that progress lies in doing what is before us, not avoiding it. Amen.

Sunday: A Great Trust
Deuteronomy 6:4-13

God gave to Israel every reason to trust Him. The writer in our lesson enumerates some of the things. God brought Israel out of the slavery of Egypt. He gave them a land with stores of good things, which they never turned a hand to make, great reservoirs of resources for them to draw on. The knowledge of this, Israel was to keep alive. They were to learn this by heart, impress it upon their children, talk about it when they are sitting at home, and when they are on the road, when they lie down and when they rise up. Only if this knowledge is kept alive will Israel know in whom to trust.

Man has situations to meet that are too great for him. He must have some one in whom he can trust in such times. The

FOOD FACTS

Did You Know That:

- Whipping of cream must always be done at a temperature well below 50 degrees to avoid formation of butter.
- New Jersey hatcheries will produce about 20 million baby chicks this year.
- Herring, smoked with peanuts instead of hickory, is a new delicacy which was well received at the House restaurant at the Capitol.
- Bottled milk sells in Rome for 1.30 lire, or about 11.5 cents a quart.

These "food facts" are compiled by the Division of Consumers Information, New Jersey State Department of Agriculture.

knowledge of God which he has given to us should lead us to find in Him the one in whom we can trust. Look at the world in which we live with all its luxury, its riches, its wonders. All these things tell us in whom to trust. A trust born out of such a situation will prove to be a great trust.

Prayer: We thank Thee, O God, for the world in which we live. We thank Thee for its beauty, its glory, its riches, its marvels, its fascinations. In all these Thou art surely saying to us, "Will you trust Me?" Lead us into greater trust every day. Amen.

"Am I really so necessary to you?" she cooed.

"Darling," he exclaimed, "I need you like a hay fever sufferer needs handkerchiefs."—**Cincinnati Enquirer.**

Home Education

"The Child's First School is the Family"
—Froebel

MORE HARMONIOUS PLAY

Viola E. Holley

"I wish that my children could play together happily instead of quarreling so often," said the mother of three small but very active children.

There are other mothers who often express the same desire. Quarreling, and the wrong attitudes that accompany it, tend to become habits if frequently indulged in. Although it is difficult to know how to handle such problems, and although children learn a great deal by being allowed to settle their little differences without interference, still it is possible, often, for a mother to give constructive help that will aid in building up a spirit of happy play in her home.

One mother found that she was able to prevent quarrels among her little children by turning their attention to something else when they became tired of playing together. If she saw that they were growing impatient with one another, sometimes she removed all occasion for quarreling by giving each one something to do alone. She had collected several small boxes of tiny toys, and she kept them for this purpose. The children looked upon these as treasures. When it seemed desirable, a box was given to each child and in the happy, quiet play that was sure to follow, good nature was restored.

This mother collected pictures, also, especially those that were accompanied by little verses that the children liked, and saved them for similar occasions. She found that even though ill feelings had already arisen, it was possible for the children to lose themselves so completely in

looking at beautiful pictures or in recalling enjoyable bits of rhythmic verses that the disagreements were forgotten.

Sometimes these children actually fell into a habit of seeing only disagreeable qualities in each other. They were easily irritated, then, by things that otherwise would have been overlooked. It was helpful, at such times, to think back about happy experiences that had been enjoyed together, and not so easy, but quite as valuable to notice the good qualities in those they felt inclined to criticize.

Upon the occasion of one outburst, when two of the boys, then of school age, were holding "feelings" of resentment, the mother asked each one to write down ten reasons why he was glad to have the other for a brother. This seemed an impossible task, at first. They did not want to think of pleasant things. But the mother insisted and they found it was not so difficult, after all, when they gave their attention to it. "He plays with me," "He helps me with my stamps," "We went to the woods to gather nuts." These and similar reasons were listed. Happy thoughts followed and harmony was restored.

As these children grew older they were helped to think clearly about the situation when differences arose. Each one was asked to stop and consider how he would feel if he were in his brother's place. A little discussion usually enabled the boys to realize that they were magnifying their grievances.

"I am sure you can conclude that this institution is an ardent supporter of nursery school and kindergarten education. I am in full sympathy with pre-school work especially in towns and cities where living conditions are crowded and where the supervision of play is inadequate."—Robert E. McConnell, President, Washington State Normal School, Ellensburg.

The National Kindergarten Association, 8 W. 40th St., New York City, is glad to assist any group of women willing to work to secure the establishment of a kindergarten in the public school. Posters may be borrowed and literature obtained for distribution. There is no charge.

Puzzle Box

ANSWER TO—DOUBLE-TIED WORD CUBE. No. 61

L A R G O
A L E R T
R E M I T
G R I M E
O T T E R

BEHEAD AND CURTAIL THESE. No. 5

1. Behead and curtail merges colors and get to give temporary use of; behead and find a terminal.
2. Behead and curtail a long, narrow division of color and get a stumble; behead and get to tear apart.
3. Behead and curtail pleasantly entertained and get one of the heathen goddesses; behead and get to employ.
4. Behead and curtail a place where gold is obtained by washing, and get a delicate fabric; behead and see an accredited flier.
5. Behead and curtail having delivered an address, and get the fixed price; behead and get consumed.
6. Behead and curtail reproves harshly, and get low temperature; behead and get to be aged.
7. Behead and curtail desolate, and get the hindmost part; behead and find a sense organ.

—A. M. S.

Children's Corner

By Alliene De Chant Seltzer

Guess what Martha Shick, our nine-year-old next-door neighbor, did for us, one Saturday morning in June! While I was scrubbing the front porch, she came over with her new black kitten, and before that frisky little fellow and I had the chairs washed, Martha offered to "pretty" the house for the week-end. How many bouquets do you s'pose she gathered in our backyard? Nine! She put four in the living-room, and two in the dining-room, and in the archway between the two rooms she placed a tall Japanese vase, filled with

white roses, and single red ones. She even tiptoed to the study, and put snapdragons, pinks and roses on "Reverend Seltzer's" desk! Nor was I neglected, for the kitchen table was adorned with rosebuds. The dining-room bouquet was a low one, of yellow and white daisies, and corn flowers, and the serving table had snapdragons on it. Martha liked the living-room best, for she had roses on the piano, white roses in a black vase on the coffee table; white roses in a blue Japanese vase on the mantle near a brass candlestick; and the short stemmed-est bouquet of all—snaps, sweet Williams, yellow daisies "and a white daisy", was on the music box. Now wasn't that a flowery week-end? So here's to all my boys and girls, who like to gather flowers, and grow

them too, and to "pretty" next-door homes with them. P. S. Martha belongs to Christ Church, here in Bethlehem, and sings in the Children's Choir.

"We love you, mummy," said little Dorothy, as mother was putting the children to bed.

"Why do you love me, dear?"

"Cause we like your face."

"But is isn't much of a face."

"I know," answered the youngster, "but we've gotten used to it."

The absent-minded professor met his son in school one morning and said:

"Good morning, John. How's your father?"



A SUMMER PRAYER

Wide spreading skies of blue, drip your sweet balm
Upon man's fretted spirit; bring surcease
From nagging cares, and teach him to be calm;
Cool breeze, caress his brow, and bring him peace
Great river, swing ever toward the sea,
Converse with him of purpose, and of goals;
Warm sun, thaw his numbed heart, help him to see
That joy is won by LOVING, SERVING souls . . .
Tall trees, whisper of patient kindness;
Oh mountains blue, tell him of steadfastness;
Green growing grass, show him humility;
And birds, help him to sing, and thankful be!
Great OUT OF DOORS, we send him forth to you,
Restore his soul, as only YOU can do!

—Grace Harner Poffenberger.

MASSANUTTEN ACADEMY NOTES WOODSTOCK, VIRGINIA

At the annual meeting of the Board of Directors of Massanutten Academy, held at Woodstock, Va., on July 10, the following members were re-elected for a period of 3 years: Rev. H. N. Bassler, D.D., Westminster, Md.; Rev. E. P. Skyles, D.D., Cumberland, Md.; Howard K. Stickell, Hagerstown, Md. New members elected are Rev. Allan S. Meek, D.D., York, Pa.; and Daniel H. Pritchard, an alumnus, Charleston, W. Va.

The Board passed resolutions of appreciation for a generous gift of \$5,000 by Miss A. E. Rahausser, Pittsburgh, Pa. It was designated for a special fund. It also passed a resolution of appreciation for a gift of \$1,000 from the estate of Miss Alice E. Rinker, whose father, Peter Rinker, had given to Virginia Classis \$1,000, which was the first and only gift the Classis had with which to establish Massanutten Academy in 1899. The Board was pleased with reports covering the work of the year and felt encouraged as to the future growth and expansion of the institution.

The Class of 1935 published a year book entitled the "Adjutant", which was dedicated to Rev. A. M. Gluck, D.D., President of the Board of Trustees.

Dr. Benchoff, Headmaster, gave an encouraging report of the activities of the year and expressed the opinion that the enrollment for the new term would be very satisfactory. He is being assisted in the summer campaign by his brother, Major Guy A. Benchoff, Dean Thomas D. Cobb, and his son, Robert J. Benchoff, who was graduated from the Harvard Law School in June.

The Board organized by re-electing the present officers: A. M. Gluck, president; L. P. Teel, vice president; E. P. Skyles, secretary, and J. B. Rush, treasurer.

THE GROWTH OF OUR CHURCH IN THE POTOMAC SYNOD DURING THE YEAR 1934

J. R. S.

The Annual Statistical Reports of the 9 Classes of this Synod show a net increase in the communicant membership of 260 members for the year.

The total growth in 5 of these Classes was 641, but 4 of the Classes were under the necessity of recording decreases which amounted to 381. These 4 Classes were Mercersburg, 60; Gettysburg, 86; Juniata, 102; Baltimore-Washington, 133. The 5 Classes recording the increases were Zion's, 130; Maryland, 10; Virginia, 58; North Carolina, 433; Carlisle, 10.

The total membership of this Synod on Jan. 1, 1935, was 55,427. This total was exceeded only once within the past 10 years, viz., in 1926, when its membership had grown to 55,648. It is possible that with thought and effort, Potomac Synod in

its report for the year 1935 may reach the top-most notch in its history.

GENERAL SYNOD NOTES

J. R. S.

Thirty-five of our 58 Classes have already reported to this office the time and place for their Fall Meetings. Nine of these 35 Classes will meet in September; 26 in October. We are expecting early reports from the other 4 Classes that have been in the habit of meeting regularly in the fall of the year. 19 of our Classes consider it inexpedient to hold a Fall meeting. The dates and places for all the scheduled Fall meetings will be given to the Church papers for publication before the end of July.

ST. PAUL'S ORPHANS' AND OLD FOLKS' HOME, GREENVILLE, PA.

Charles L. Noss Superintendent

Changes. On Anniversary Day, Helen Campbell, a recent graduate of Junior High School, and her sisters, Reatha and Jean, went back to Duquesne to live with their mother, who has remarried and re-established a home. Bennie and Kenneth Summerville have also gone back to Butler to live with relatives.

James and Richard Perrine, of Greenville, and Mary and William Geiwitd, of Transfer, have become members of our family.

Who is the biggest eater at the Home? No—guess again—why the canning factory consumed 10 bushels of cherries in one day and came right back in a few days and gobbled 20 bushels of spinach in one day and washed it down the next day with 10 more bushels of spinach, with a bountiful dessert of currants and gooseberries. Things are beginning to look interesting in the canned goods section.

The farm is a busy place these days. About 50 loads of hay are in the barn already, with 14 acres of wheat, 35 of corn, over 7 of potatoes and, just around the corner, 31 of oats on the way. At this writing everything points to an abundant return.

NEWS OF THE WEEK

Mrs. Henry W. Elson

The flooded waters of the Yangtze, China, formed a vast sea as they spread over an area 600 miles long and submerged cities, on July 9. Thousands were trapped by water and flames. Dikes crumbled in many places.

About 300 homes and stores were flooded, trucks and automobiles were stalled for hours and there was much property damage in Northeastern Maryland, July 9, from a cloudburst.

Twenty-five nations were represented by about 300 astronomers at the 5th congress of the International Astronomical Union, which began its session in Paris, July 10, under the presidency of Professor Frank Schlesinger of Yale University. President Albert Lebrun of France attended the opening ceremony.

Nikola Tesla, the scientist with 700 basic patents to his credit, celebrated his 79th birthday, and, in keeping with his

custom of past years, he made the day an occasion of revealing some of the latest products of his brain in the line of discovery.

A plan for rebuilding Moscow in ten years into a completely modern metropolis, covering more than three times the area of the present city and providing comfortably for a 5,000,000 population, was adopted at Moscow by the Council of People's Commissars and the central committee of the Communist party.

Austria wiped out all anti-Hapsburg laws July 10. This opens the way for the restoration of the Empire. Now no force can prevent Empress Zita and Archduke Otto from returning to Austria and taking steps they please for their future.

Dr. Herbert Spencer Gasser, professor of Physiology and director of the Physiological Laboratories of the Cornell University Medical College, has been appointed director of the Rockefeller Institute for Medical Research, succeeding Dr. Simon Flexner, who is retiring.

Despite all the efforts of the last year to cut the number of the jobless in the world, it has failed, according to a recent report of 29 principal industrial countries for which the International Labor Office at Geneva gives quarterly figures. There were 11,500,000 unemployed in the United States in April and 20,000,000 or more in the world.

A movement to ascertain from all available sources how much was expended by opponents of the utility holding company "death sentence" to bring about its defeat was projected July 11 by the House committee investigating lobbying for and against the bill. At the same time, the Senate voted a \$50,000 appropriation to finance its own broader inquest into legislative pressure and to set up a committee for the purpose.

America's birth rate rose in 1934 for the first time in ten years, the Census Bureau disclosed July 11.

The amendments to carry out the President's power program of the Tennessee Valley were voted by the House, July 11, intact, 277 to 100. Senator Norris obtained unanimous consent to take up the House bill and substitute for that measure the bill previously passed by the Senate.

Secretary of State Hull has become active in the Ethiopian situation, joining with the powers that are seeking peace. He had talks, July 11, with the British and French Ambassadors and previously he had expressed concern to Italy over the dangers of the course she was pursuing.

Nine persons were killed and 101 injured by a sharp earthquake, July 11, in Shizuoka Prefecture, Japan.

Lieut. Col. Alfred Dreyfus died in Paris July 12, at the age of 75. He was the victim of an army plot and twice convicted of high treason. He was degraded in 1895 but returned to uniform after pardon in 1903 and won honors in the World War.

The stratosphere balloon, the Explorer II, collapsed July 12 as it was ready for its ascent at Rapid City, S. D. The accident thwarted for a second time the costly efforts of the National Geographic Society and the Army Air Corps to penetrate the stratosphere from the base in quest of scientific data.

A sweeping declaration in support of the Briand-Kellogg pact outlawing war as an instrument of national policy was issued by Secretary of State Cordell Hull July 12 to Italy.

Almost a year after Chancellor Engelbert Dollfuss's assassination, his successor, Dr. Kurt Schuschnigg, narrowly escaped death and Dr. Schuschnigg's wife was killed when their automobile crashed into a tree near Upper Austria, July 13.

The long deadlock on Soviet-United States trade was broken July 13, when the United States Ambassador William C. Bul-

litt and Maxim Litvinoff, Soviet Foreign Commissar, signed, at Moscow, a one-year trade agreement that is capable of being renewed indefinitely.

The biggest military display since 1919 marked the celebration of Bastille Day, July 14, in Paris. Many thousands took part. All this was done without disturbance.

The Prince of Wales, as patron, July 15, opened the largest business congress ever held, the 6th International Congress for Scientific Management; 2,000 delegates from 40 countries congregated in London to exchange views of business management. Among them were 59 Americans.

Six persons were killed July 14 when a Fokker liner of the Royal Dutch Airlines was wrecked near Amsterdam in attempting a forced landing; 12 were saved.

The population of one-half the earth, including everyone in the United States, had the rare opportunity July 15 of witnessing the longest eclipse of the moon in 50 years. Scientists studied the effect on radio broadcasting.

Italy has 245,000 men now ready to launch the campaign against Ethiopia in September. It is said that Mussolini plans to visit Africa on completion of his preparation for war.

An estimate that 1,127,001 persons will be put to work soon with the \$1,499,992,805 allotted by President Roosevelt for work relief projects up to July 9, was made July 15 by the Works Progress Administration.

President Roosevelt has appointed A. J. Drexel Biddle, Jr., as Minister to Norway and Hoffman Philip as Ambassador to Chile.

The Post Office Department opened a drive July 15 against the foreign lottery racket by issuing fraud orders against 450 residents of Canada, Cuba, Bermuda, Mexico, France, and Luxembourg.

Chinese advices estimated 10,000 persons perished July 15 when the flood waters of the Han River surged through a dike near Hanyang and overwhelmed a large area of the thickly populated countryside.

Bulgaria claims the lowest divorce rate in the world. Peasants, who form 90% of the population, regard matrimony as a bond which can be broken only by death. A survey having shown less than 6,000 divorces in this country of 7,000,000 inhabitants.

BETHANY ORPHANS HOME WOMELSDORF, PA.

Rev. Henry E. Gebhard, Superintendent
Bethany Band played at Gowen City Charge picnic on Saturday, July 13, and at Anselma on Wednesday, July 10.

The choir accompanied the Superintendent to Belleman's Church on Sunday, July 14, when a reel of motion pictures of the Home was shown.

A number of requests for jars are continuing to arrive. If your Church thinks they have a standing order, drop us a card, as all such orders have been filled according to our records.

Plans are being rushed for our Anniversary. The posters have all been mailed to the pastors. If more are needed, send us a card. The costumes are now being made for the pageant.

Through the cooperation of friends, we are enabled to send two of our children to the Senior Camp at Camp Mensch Mill. Edward McAlvage, of the First Church, Reading, is the boy attending the first camp. Grace Harner, Mt. Carmel, is the girl to attend the second camp. We certainly appreciate the opportunity to send these children.

MAKING CHRIST REAL

(Continued from Page 2)

thing. How many of us have deserted a friend when he needed us most? But each one of us have a few who stand by us to the bitter end. Just as Simon Peter

never deserted his Master, not even to the bitter end, so you and I have one or more who will do the same thing. Come what will, they will go to death by our side. For only one reason, they have found in us that something that linked Peter to Jesus.

Fellowship makes them one. A husband and wife will never end their relationship in the divorce court as long as that sacred flame of love is kept burning in their heart by a constant fellowship. Harold Begbie says of William Booth and his wife, that William Booth by himself would have been a great man, but when Catharine Mumford came into his life he became extraordinary. A beautiful comradeship developed between the two and he even came to depend upon her intellectually. On his preaching trips he would at times write and ask her for help. "Send me a sermon on the flood, and one on the judgment. Send me some rare thoughts. Send some clear, startling outlines." She never failed him. Indeed the correspondence between these two great souls makes any person's life richer for having read it. The beautiful spirit that permeated their lives is illustrated as Mrs. Booth lay dying. He himself described it in these words: "She took hold of my hand, and took the ring off her finger, and slipping it on mine said, 'By this token we were united for time, and by it we are now united for eternity.'" That was a moment never to be forgotten. No wonder he was such a powerful preacher who could win men to Christ. It is not a lost secret but one that all may enjoy who will develop a companionship with Jesus that will make Him as real as He was to Simon Peter.

You and I need not be ashamed to confess that at times doubt comes into our life. Jesus sweated drops of blood in His struggle in the Garden. Why should you and I weaken because we must face the same thing? To come to the throne of God and to understand Jesus and thus make Him a living reality, we must go through the bitter trials of life. It is he who remains steadfast who will triumph. It is he who keeps his faith when all the world is against him that at last wins the crown of righteousness.

We have made the way of Christ too easy and caused men to turn aside. In our unchristian, denominational competition we have put the cart before the horse. The day and the hour in which we are living is a challenging one. Christ is again calling for men who can blaze new trails through our present industrialism and break through the crust of our pagan civilization. The call can only be answered by men who know Him to be real. Great occasions call forth great men.

William Lloyd Garrison 100 years ago called for the prohibition of slavery. Men everywhere persecuted him and even had him imprisoned, but read the declaration of this poor young man, eating, sleeping and printing in an obscure hole in Boston. In his first issue he said: "I will be as harsh as truth, as uncompromising as justice. I am in earnest. I will not equivocate, I will not excuse; I will not retreat a single inch, and I will be heard." What courage for a young man with the world against him. Finally the nation was drawn into a great civil war, but the end came after 35 years of struggle. Garrison was invited as the nation's guest by President Lincoln, to see the Stars and Stripes unfurled once more over Fort Sumter and a former slave deliver the address of welcome. Victory crowned his effort, but at no small cost.

So Christians today must carry on the work of Christ. Jesus Himself says, "Take up your cross and follow Me." A new leadership is stepping to the front that will remake our civilization. In a crisis Christians find their Master, and in finding Him become irresistible powers for good.

St. Stephen's Church, York, Pa.

THE CHURCH SERVICES

SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.

Seventh Sunday after Trinity. Aug. 4, 1935

JOSIAH

(A Religious Reformer)

2 Kings 22:1, 2, 8; 23:1-3, 21-23

Golden Text: Thou shalt worship the Lord thy God, and Him only shalt thou serve. Matthew 4:10.

Lesson Outline: 1. The Book Lost. 2. The Book Found. 3. The Book Followed.

Josiah became king of Judah at the age of eight. At sixteen, he made a public confession to seek and serve Jehovah. Four years later the fruit of this decision ripened into a series of sweeping reforms. They wrought radical changes in the moral and religious life of Judah.

It was during this reformatory period that the Book of the Law was found. This interesting event is the most noteworthy feature of Josiah's reign. It was the finding of this lost book that made him a religious reformer.

I. The Book Lost. We do not know precisely what book is referred to in the biblical narrative. Nor can anyone tell us how it got into the temple, or why it was lost. But we may accept, as most plausible, the theory held by many competent scholars.

According to this theory, the Book of the Law, which Hilkiah found in the temple, consisted of the greater part of Deuteronomy. It recorded "the statutes and judgments which ye shall observe to do in the land which the Lord God of thy fathers giveth thee to possess it; that thou mayest be a holy people with the Lord thy God." And it pronounced the curse of God upon the transgressors of these divine statutes.

The author of this book is unknown to us. Some of its statutes, doubtless, go back to Moses himself, the founder of the nation and its first lawgiver. But most of them are of much later origin. They reflect the ever-growing experience of the Hebrews, a deepening apprehension of God's holy will, and a clearer consciousness of their religious mission, as God's chosen people.

Thus, in the course of time, many additions were made to the simple Mosaic ordinances. They were preserved in memory and in manuscript. And various collections were made of these augmented codes by priests.

One of these collections, it would seem, was made by the unknown author of the Book of the Law. Most probably a group of pious men did this work during the evil days of Manasseh, the ungodly grandfather of Josiah.

During the long reign of this apostate king most of the good work of Hezekiah had been undone. Gross heathenism flourished, again, in Judah. The land was filled with idolatrous shrines where foul rites were practiced. Then Amon came to the throne, who followed the wicked ways of his father. But, after two years of misrule, he was assassinated by his own servants.

It was during this long period of apostasy that a group of pious men collected and compiled the ancient laws and statutes of the nation. It was impossible, of course, to enforce this religious and moral code during the reign of Manasseh and Amon, when the religion of Jehovah was outlawed in Israel, and its prophets persecuted

and killed. Possibly, to save it from destruction and to preserve it for better times, loyal scribes placed this compilation of laws into the deserted and neglected temple. In this strange hiding-place the book remained, lost and forgotten, until it was found in the days of Josiah, and became the inspiration of the last great reformation in Judah.

This Book of the Law now forms a part of our present Bible. In substance, it is the Book of Deuteronomy. Our lesson, thus, contains a clue as to the way in which single books of the Bible, and, finally, the complete canon were formed. That should be a challenging topic in our Church Schools during this year, when elaborate preparations are being made for a worthy celebration of the 400th anniversary of the translation of the Bible into English.

The more we study this Holy Book, the more clearly we recognize the divine factor in its age-long history. It is, indeed, the word of God, given to men by the inspiration of His Spirit. But it is no less important to recognize the human element in the making of the Bible. It is neither the result of divine magic, nor of human invention. It is the historical record, on parchment and paper, of those imperishable religious truths which God revealed to the heart and mind of chosen men. First they were wrought out in history, and thought out by men. Then they were proclaimed and recorded.

The Bible as a whole has sometimes shared the fate of the Book of the Law. The Old Testament was a lost book to the Scribes and Pharisees of Jesus' time. They knew its letter, but they had killed its spirit. Then, for long ages, the Catholic Church buried the Scriptures beneath a mass of traditions, until the great reformers of the sixteenth century rediscovered the Word of God.

But even today the Bible remains a lost book to multitudes in Christendom, in spite of the annual distribution of millions of copies.

Some have really never found it. They have been reared in homes where the Bible was an unknown book. They passed through public schools where it was not tolerated, and into colleges where, perchance, it was discarded as the relic of superstitious ages. Other books they found and read eagerly while in school, but they were never led to discover the Book of Books. So they go out into life, to pursue business and pleasure, to found homes and families, to achieve their destiny, to live and to die without the word of God as "a lamp unto their feet, and light unto their path".

There are others who have lost the Bible, after once possessing it. They lisped it at their mothers' knee. They saw it loved and honored in pious homes by godly parents. They heard its precepts and promises, its admonitions and solemn warnings in Christian Churches. But they have lost the Bible through disobedience and indifference. It is a lost book to all who do not endeavor to walk according to its teachings.

One of the most alarming conditions of our national life is the practical exclusion of the Bible from our public schools, where our children are taught and trained for citizenship. It is a colossal blunder, threatening to destroy, as it has already impaired, our higher life. It was the finding of the Book of the Law that led to a reformation in Judah. That fact we may well ponder at a time when many wise men lament not merely our

economic depression, but our moral decadence as well, and, especially, the alarming juvenile delinquency. In our schools, are we attempting to make bricks without straw?

Even the Church may make the Bible a lost book. It may do that by neglecting or stinting the religious education of her children and youth. Or it may lose the Bible by substituting theological dogmas for the gospel of Christ, or by teaching man-made theories of the making, the meaning, and the authority of the Bible which are untrue and untenable.

II. The Book Found. The Book of the Law was found in one of the chambers of the temple, by the priest Hilkiah. He read it and took it, at once, to the scribe Shaphan. This official reported the great find to the king. When Josiah learned the content of the book, he was seized with fear. He rent his clothes in despair, and he appointed a commission "to inquire of the Lord concerning the words of the book that is found".

Led by Hilkiah, this commission of five men consulted Huldah, the prophetess, to ascertain the meaning of the divine statutes. Her answer was ominous. She declared that the curses upon the transgressors of these laws should be fulfilled to the letter. Only the king, because of his piety, should go to his grave in peace. Moreover, the final calamity of the exile should not come upon the nation until after his death.

This ancient episode sets before us the function of the priest, the temple, and of woman in the finding of the Bible, and in a reform movement.

It was Hilkiah, the priest, who found the Book of the Law. His modern successors are the preachers and teachers of the Bible. It is their chief business to know and interpret the Scriptures, and to apply their wisdom to the problems and perplexities of our age. They are, or should be, the spiritual counsellors and guides of men. But that is a difficult task, for the Bible is a deep book, written long ago in oriental lands. To master its great truths, to teach them to our age, to apply them to our problems requires more than fervid piety and fiery speech. Strong men, patient years of study, great faith, and fearless courage are needed for this high and holy work.

It is significant, also, that Hilkiah found the book in the temple. That is the best, if not the only, place where men may find the Bible today, and the sound basis for reforms. The center of our Protestant worship is the open Bible, and the sermon that expounds its message to mankind. Through the truth there revealed, the Spirit of God works in the hearts and minds of men. The spiritual power of the Church is directly proportionate to its loyalty to the Mind of the Master. To proclaim the glad tidings of the Kingdom of God, to call men to repentance, and to faith in its principles and promises, that is the business of preachers. And that, obviously, is the great need of the hour. Only the gospel of Christ furnishes the basis for a genuine recovery from our present ills.

Note, also, that the book was taken to a woman for interpretation. The men appointed by Josiah consulted Huldah. Even in those remote days woman had a place of recognized power in the religious life. Since then that place has grown steadily larger; and that power, greater. Who can count the host of devoted women in the various organizations of the Church? Who can pay the world's debt to Christian mothers and wives, our first teachers of the Bible, and its most faithful interpreters in lives of unstinted love? What would happen if all the good women of America would unitedly and resolutely support vital reform movements—clean motion pictures, disarmament, temperance, and others?

III. The Book Followed. The finding of the book spurred Josiah to instant action.

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He obeyed its mandates. The book was read at a large gathering of his people, and a solemn covenant was made to keep all its laws.

Immediate reforms followed. The temple was cleaned. The idolatrous shrines were destroyed. Finally, a memorable passover was celebrated to emphasize the return of the nation unto God. Outwardly the reformation had been very successful. But one man, at least, who witnessed it, was profoundly dissatisfied with it. That man was Jeremiah.

He saw that the changes wrought were superficial. Israel needed a new spirit more than new laws and statutes. The people changed their religious rites and ceremonies, but not their hearts. Hence their reforms were transient.

In the midst of his reforms Josiah fell in battle, at Megiddo. After his untimely death the true spirit of the nation reasserted itself. They neglected the laws of Jehovah. They broke their solemn covenant with Him, and turned again unto folly.

The effect of finding the Book of the Law is well illustrated in the experience of Josiah. Its threats filled him with fear. Its gracious promises aroused him to action.

Thus, when men truly find the Bible, it finds them. It reveals to them the true meaning of life, the menace of sin and the promise of salvation. For many a man it would mean a radical transformation of life. For all of us, it would mean a more abundant life. But really to find the Bible means more than to find in its pages a code of laws and ordinances. It must show us the Father, and make us His children. That alone suffices.

CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D.D.

Aug. 4—Things Jesus Was Sure of. Matt. 6:25-34; 10:29-31; John 8:29.

No one can study the life and teachings of Jesus without being impressed with the note of conviction that runs through it all. He spake with authority. The people marvelled at the power of His words. They had never seen or heard it after that fashion. His authority was not based upon tradition or upon hearsay. It was born out of His own personal experience and out of His intimate fellowship with God and His absolute possession of the truth. Consequently He differed so often from the Scribes and Pharisees who were the traditionalists of that day. The remarkable thing in the teachings of Jesus was that He never reversed Himself. While He grew in wisdom as well as in stature, He never contradicted Himself in any of His utterances. Other teachers revise their teachings as they receive new light on the truth, but Jesus always had a note of finality in all of His sayings. Even after the lapse of nineteen centuries men still turn to His words and regard them as final authority.

How did Jesus get this definite assurance which characterized His life and teachings? Certainly not in the schools, for as far as we know He never went to school. It is not likely that He ever studied Plato or any of the philosophers of His time. He did not get it from books or from the newspapers. The only book He studied was the Old Testament and there were no daily papers or periodicals in His day. He got the truth from God. He Himself was the truth as well as the way and the life.

There were a few things of which He was definitely sure.

First. He was sure of God. No argument could ever rob Him of that certainty. Others may have doubted or questioned the existence of God, but Jesus never doubted. God was real to Him—God was no abstraction, no figment of the imagination with Him. He came to that conviction concerning God by intimate fellow-

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ship with God. He did not arrive at it by a process of reasoning, nor by second hand evidence, but by direct communion with God. He lived with God, He did the will of God, He spake with God and God was as real to Him as His own hands and feet. If others could not see or understand God, He knew God out of personal experience, and so when He spake of God there was a note of authority and assurance in it.

Second. He was sure of His own mission. Men questioned as to who He was and why He had come. But to Jesus this was all very clear. All through His life He never doubted His mission in the world. At 12 years of age He said: "Wist

ye not that I must be about My Father's business?" Notice how often Jesus said: "I am come." In those words He declared His purpose in the world. Men doubted whether He was the Messiah, but Jesus was absolutely sure of it. Never for one moment was He deflected from His mission. The opinions of others with regard to Himself never obscured His estimate of Himself. He was sure that the Father had sent Him and had given Him a work to do. This made Him so persistent. He said: "I must do the works of Him that sent Me."

Third. He was sure of His ultimate triumph. The certainty of victory for Himself and the truths which He espoused was definite. He had absolute confidence in the triumph of goodness and truth. He was sure that righteousness would prevail. Men might persecute, oppose, oppress, even slay Him, He would eventually conquer. The cross would yet become His crown. Apparent defeat would issue in victory. He was also sure that sin and wickedness would not triumph in the world. He was an optimist, not a defeatist. He was certain of moral judgments. The right must prevail. Truth in the end must win.

Fourth. He was sure of heaven. He knew the dwelling place of God—"Our Father who art in heaven." "In My Father's house are many mansions, if it were not so I would have told you." He had come from heaven, had come upon the earth and He was going to heaven. He was sure that this life was not all of life. He believed in a hereafter. Others said: "There is no resurrection of the dead," but Jesus had assurance there was. He was "the resurrection and the life", and He Himself could not be held by death. He was also sure of hell—whether or not it meant the traditional place of punishment for the wicked does not matter. He was sure that sin would be punished. Therefore He had such a horror of it and warned people to forsake it.

It is heartening to know that Jesus was sure of the things He did and taught. It furnishes an anchor for our souls. In a world of uncertainty, where there is no sense of security, where we can be absolutely sure and safe regarding but a few things, it is encouraging to know that certain things cannot be shaken, and that Jesus in His life and teachings revealed to us the things that are absolute, permanent, abiding. His certainty, His conviction should bring us definite assurance in those matters which have essential values.

THE BOARD OF HOME MISSIONS HOLDS SEMI-ANNUAL MEETING

The Board of Home Missions held its semi-annual meeting in the Schaff Building, Philadelphia, on July 10 and 11. All the members of the Board as well as of the staff were present with the exception of Dr. J. Friedli and Elder T. K. Saylor. The Woman's Missionary Society was represented by Mrs. Thomas Jarrell and Mrs. D. J. Snyder. Rev. J. J. Braun, representing the Board for Home Missions of the Evangelical Synod, was also present. The Board took suitable action on the death of Dr. Frederick Mayer who for many years served as the president of the Department of the Northwest. The following resignations were accepted: Rev. Alfred F. Schroeder, Trinity, West Hollywood, Cal.; Rev. Alex. Dokus (Hungarian), Ashtabula, Conneaut and Erie; Rev. Paul Wiegand, Duff, Sask., Canada; Rev. John Krieger, Grenfell, Sask., Canada; Rev. Walter J. Stuckey, Wabasha, Minn.; Rev. Alexander Csutoros, S.T.D. (Hungarian), Columbus, O.

The following were ordered to be commissioned: Rev. Carl Fried to Grenfell, Sask., Canada; Rev. Huitt Carpenter to Lincoln, N. C.; Rev. George W. Wolf to Duff, Sask., Canada; Rev. Stephen Szijarto (Hungarian) to Ashtabula, Conneaut and Erie; Rev. Oliver H. Sensenig to the Salem-Juniata Charge which the Board enrolled

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at this meeting. A number of other vacancies among the missions are being temporarily supplied by ministers and students without additional expense to the Board.

The Treasurer's report showed total cash receipts in the General Fund for the first six months of the current year of \$84,561 of which amount \$64,065 came in through the apportionment. The report stated that \$45,500 was paid on appropriations to the missionaries. This was made possible by paying them a substantial amount out of the special Home Mission Day offerings last November which became available during the first few months of this year. The deficit in the General Fund amounts to \$223,930, of which \$178,900 is owing to banks. In the Church Building Department the receipts were \$47,556. The excess of the assets over the liabilities of the Board amounts to \$647,039, which is the equivalent of the Church-building Funds amounting to \$676,583. It will be observed, therefore, that all of these Church-building Funds are kept intact. The Board was able to come to the help of certain missions whose properties were in danger of foreclosure by banks to which these missions owe large sums of money.

The inability to pay the missionaries the full amount of the appropriations gave the Board great concern. Only for the month of January was the treasurer able to pay the missionaries 100%. The amount now owing the missionaries totals \$122,663, which has accumulated over a period of four or five years. The Board took definite action that in connection with Home Mission Day next November our people be challenged again to contribute at least a dollar per member to pay these back salaries.

Most the other business was of a routine character. Requests for help had to be denied in almost every instance inasmuch as no funds are available. Reports were made of united work which is being carried forward by the two Board representing the merged Church and of other projects which are in process of being combined. A meeting of the Executive Committees of both Boards is to be held some time in October when further plans will be discussed.

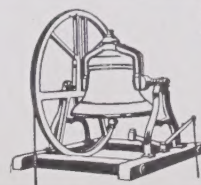
—C. E. S.

Woman's Missionary Society News

Miss Rosa E. Ziegler, Editor,
440 N. 7th St., Lebanon, Pa.

Prominent Missionary Worker Passes On.

We were sorry to learn of the passing away on July 12 of Mrs. R. W. Herbster of Prospect, O., her funeral having been held on July 15. Mrs. Herbster had been a member of the General Synodical Cabinet of the W. M. S. for many years, serving in various positions as Synodical representative. In 1926 she was elected treasurer of the W. M. S. of General Synod and served faithfully in that capacity until last year when she was forced to resign on account of ill health. She will be remembered as the mother of Mrs. Annetta Herbster Winter and the Rev. Ben Herbster of Cincinnati, O. The Woman's Missionary Society has lost one who was deeply interested in all the work of the Society and who faithfully labored to carry on the many missionary activities.



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The 8th Grade of our Chen Teh Girls' School in Schenchow, China, this past spring challenged the Hygiene Committee-men of the 5th, 6th and 7th grade classes to take relay responsibilities to keep the little children from buying cold sweets or any cold food from street sellers during the warm spring and summer. This was initiated by the upper class girls to prevent breaking out of contagious disease in the school. Infantile paralysis has appeared in Changsha and has recently crossed to Changteh. These places are only several days from Schenchow, and there is no western doctor in Schenchow to cope with such a disease. The local people must plan their own preventions. The initiator of this Chen Teh Girls' plan is an 8th grade girl, who has generally shown a fine attitude in taking responsibilities. Her Chinese name is Chang Ming Huei, and she is called "Minta" Chang in her English classes. Miss Katherine Zierdt, our missionary nurse in Schenchow, is kept very busy with her nurses, administering to the needs of the people locally; but the medical work is in much need of a doctor.

A large number of our missionary women have been delighted to become acquainted with Rev. and Mrs. Carl D. Kriete, who are both so much interested in our Miyagi College in Sendai, Japan. Rev. Kriete is president of this college and Mrs. Kriete is an advisor to the girls and generally interested in the welfare of the whole group. The Krietes have now been in America almost a year and during that time have spoken at many Synodical and Classical Missionary Conventions and Conferences, and to various Church groups in the interest of our Mission work. Dr. and Mrs. Kriete are going back to Japan alone, leaving their three children in college in America: Peggy in Oberlin College, Bertrand in Depau University, having won a Scholarship at that school, and Frederick, studying medicine at Chicago University. They sail Aug. 17 on the President Grant, from Seattle. We send our best wishes for a safe journey and a happy season of work across the sea.

"Peace Action," a News Bulletin issued by the National Council for the Prevention of War, tells us that The National Student Forum has been working to get the ideas of World Peace and International Good-Will spread through the broad field of Secondary Education in the U. S. Through the encouragement of this group, social science teachers in high schools are helping to develop programs for teaching International Relations in our high schools with the World Peace viewpoint. Some teachers are acting on investigating commissions. Others have prepared or assisted in preparing new textbooks. In these new programs and textbooks, the Paris Pact is given an important place. A large number of the leaders of the Department of Secondary School Principals of the National Education Association have served and are serving on the committee in charge of this Student Forum. The U. S. Commissioner of Education, Dr. Studebaker, and various state superintendents of Public Instruction are also serving. Dr. P. P. Claxton, former U. S. Commissioner of Education, is chairman and Hon. Frank B. Kellogg is honorary chairman.

The Report of Miss Carrie Kerschner, executive secretary of the W. M. S. G. S. given at the W. M. S. G. S. Convention held in Greensburg recently, showed that there were 12 Honor Societies that had attained all the 15 points on the Standard. Surely a Society that carries out carefully all of the 15 points or suggestions is an active and interesting one. Let us try to make the number of Societies that receive this honor, much larger for next year.

BOOK REVIEWS

Jesus and the Liberal Mind, by Edwin McNeil Poteat, Jr. Published by the Judson Press. Price \$1.

This volume consists of twelve sermons. The last sermon was preached before the Northern Baptist convention in 1934. Liberalism contains both constructive and destructive elements. During and following the Renaissance it was largely destructive and was chiefly engaged in tearing down the bulwarks of feudalism and clerical tyranny. Later as art, literature, government and religion became more dominant in the thought and life of the people, constructive liberalism began. Religious liberalism finds expression as men make the abundant life and not creed the heart of religion. According to the author, "Liberalism simply means taking the risk of dealing with men by persuasion instead of coercion; with reason and not violence."

With such an interpretation of liberalism we can readily see how Jesus can be classed as a man with a liberal mind. The sermons breathe the spirit of religious tolerance. The attitude of the writer is that of a liberal in thought but the position he takes is at all times sane and convincing. The elegant diction of the author coupled with richness of thought enlists the interest of the reader in the book from the beginning to the end.

—P. J. D.

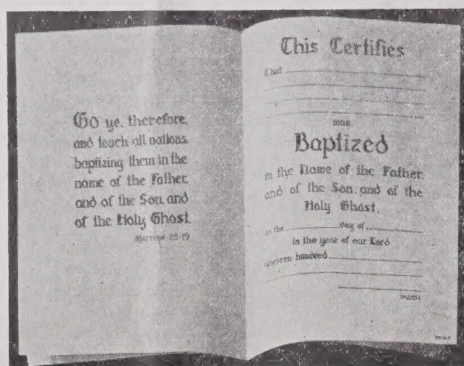
OBITUARY

JULIA MORTIMER DIEHL

MARY M. WIREMAN HENDRICKSON

Shiloh Church, Danville, Pa., within the last several months, has lost by death two of her oldest members, one of whom has been a member of Shiloh for very nearly 69 years, and the other for 69½ years. Of these many years, not one passed by in which either failed to commune at the altar where they were confirmed, except for the last several years when Mrs. Diehl communed at home.

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Julia Mortimer Diehl was born in Bath, England, July 28, 1845, and when she was 3 years old came to Danville with her parents, where her father entered the iron business with the start of the Reading mill. Her only brother, Rev. John Mortimer, was a minister of the Methodist Church. He died in Williamsport, Pa., a short time before her own death. An only sister died on the voyage to America. Julia Mortimer was confirmed May 14, 1868. She married Joseph Diehl on June 2, 1872, with Dr. John W. Steinmetz, her pastor, officiating. She died April 4, 1935, shortly before her 88th birthday and 14 years after the death of her husband. Two children survive, William M. Diehl, Strawberry Ridge, and Mrs. Frances Fisher, Danville.

Mary M. Wireman Hendrickson was born Feb. 22, 1851, at Danville, where she spent her entire life. She was confirmed Jan. 7, 1866, by Dr. Steinmetz and was regular in attendance and communion at Shiloh Church for nearly 70 years, with the exception of the last year of her life, when she celebrated the Lord's Supper at home. Rev. W. C. Rittenhouse of Williamsport administered the last communion to her. She took pride in the fact that she always communed in the Reformed Church. On Dec. 31, 1874, she was married by her pastor to James W. Hendrickson, who died in 1912. Surviving are a son, Charles W. Hendrickson, of Mt. Carmel, and two daughters, Mrs. Edward Rudy, Danville, and Mrs. Harry Groves, Williamsport, at whose home she died on June 19, 1935.

These mothers were spared for years after most of their companions were called on. During all the many years of faithful service, and in their declining years when physical strength waned, the blessed influence of their loving lives, the ever continuing and growing interest which they manifested in their Church and the Kingdom of their Lord and Master made them always an inspiration to all who were privileged to be in their presence. Both funeral services were in charge of their pastor, Rev. Clark W. Heller, and they were laid to rest in the I. O. O. F. Cemetery in Danville.

"Precious in the sight of the Lord is the death of His saints."

MRS. GRACE ALMA AUCKER LARK

A devout and faithful member of the Reformed Church came to her rest on Mar. 22, 1935. Mrs. Grace Alma Aucker Lark, wife of Elder H. Wilson Lark, St. John's Church, Shamokin, Pa., died at the Shamokin Hospital. She had been ill for some time but her end came very unexpectedly.

Mrs. Lark was unique in her devotion to the Church. She was intensely interested in all the activities of her own congregation but her interest also extended to the work of the Church at large. Bethany Orphans' Home was very dear to her heart and the missionary work of the Church was one of her great interests. When she passed away her husband found the range of her benevolent interest; Mrs. Lark had six different envelopes representing different causes and interests towards which she was contributing.

Mrs. Lark's major interests in life were her home, her Church, and her God. Members of St. John's Church recall how faithfully she was present with her husband and her six children at every Church service, where the family occupied the full length of a pew. Mrs. Lark had ample opportunity to maintain her interest in the work of the Church at large. She often journeyed with her husband, Elder Lark, to meetings of the Board at Bethany Orphans' Home and the Theological Seminary and other activities of the Church.

She leaves a blessed memory to her husband and six children: Henry W. Lark, of Sunbury; Mrs. William I. Troutman, Shamokin; Mrs. Edward V. Twigg, of Gallipolis, O.; Ensign J. Aucker Lark attached to the U. S. S. Bernadou now stationed at San Diego, Cal.; Frederick E. Lark, law student at the University of Pennsylvania; Grace Alma Lark, student at Smith College, North Hampton, Mass.

Of a noble woman these words were written in Prov. 31:25-28; 31b, Strength and dignity are her clothing, And she (is fearless of) the time to come. She openeth her mouth with wisdom And the law of kindness is on her tongue. She looketh well to the ways of her household

And eateth not the bread of idleness. Her children rise up, and call her blessed Her husband also, and he extols her (saying):

... "Let her own works praise her" ...